Christian

Reflector.

REV. H. A. GRAVES, EDITOR.) WM. S. DAMRELL, PUBLISHER.

Dublisbed Weekly,

ATIND. II CORNAILL, BOSTON.

TERMS.

The Christian Reflector.

The Father at the grave of his Child.

Dear Frances Jerusha! I came here to-day, From the home now so lonely since thou art away, To pour out the sorrow that burdens my breast, O'er the grave where they laid thee in silence to rest. On this sacred spot, at the dawn of the day, The sun as it rises will shed its first ray, And when in the west it shall slowly decline, Its last lingering beam o'er thy bosom will shine. A thousand bright stars with their radiant light, Shall bathe in their brightness the marble at night, That shows to the stranger whose footsteps may trea These walks of aweet sadness, the place of the dead

This beautiful stream, that forever will lave
The base of the hill where they made thee a grave,
As it gildes gently through the bright flowers of spring
In remembrance of thee in sweet murmurs will sing. Methinks while I weep, I can hear thy sweet voice Saying, "Weep not, dear father! but rather rejoice Rejoice that my Saviour from evil to come, Took me to his bosom, in heaven my home.

Reloice that I'm living where death never comes Where clokness, and sorrow, and pain are unknown; Where I see all the loved ones who left thee in tears, They met me rejoicing, and welcomed me here. Rejoice that thy child, now secure from alarms,
Lies sweetly enfolded in Jesua' dear arms;
That in transports of joy she reclines on his breast,
And waits for thes, father, to come to thy rest.''
Pawtucket, R. L., Oct. 9, 1843.
S. S. M.

Oliver Cromwell.

"No place is left for Oliver Cromwell among the sculp-tured representatives of the Severeigns of England, which are to adorn the new Houses of Parliament."

He needs it not,-nor brass, nor stone, Can lustre add to his great name; He lives apart, he lives alone, In immortality of fame.

Ye've done him honer by the deed, Yet more than had ye cooped him up With England's sovereigns, and the seed Of royal blood that princes sup.

They were, whom art may strive to pass
Along the track of coming years,
Whose names have perished as the grass,
And naught but they were kings appears.

His was a glory all his own;
His own great spirit gave him power,
And seed still blossoms which was sown,
In his brief conflict of an hour.

Mrs. Sarah D. Comstock.

Brookline, and spent several weeks with her regret. And as she never regretted that she friends in making preparations for her voyage, and her anticipated labors. All things having poses that she regretted it in her dying hour, been prepared, the company, consisting of or that her pure spirit, made more glorious by some sixteen in all, sailed from Boston on the 2d of July, 1834. Cheerful and happy, Mrs. pang of regret in heaven?

A RELIGIOUS AND FAMILY NEWSPAPER, Orracan should embrace the gospel and be judgment, the Saviour will vindicate her more of the denomination elsewhere, when converted to God. But alas! their prospects were unexpectedly darkened by the death of Mrs. Comstock. Her disease was the dysentery in its more aggravated form, and terminated so suddenly and unexpectedly that she said not even a parting word. Quietly she passed away from this world of toil, on the 28th of April last to a world of rest. And ah! how much to her sainted spirit is con-tained in that word REST. How sweet and

how glorious at the close of such a life is the

calm repose of heaven!

The question is sometimes asked, whether missionaries, when the novelty of their enterprise has passed away, and they came to the sober realities of their toilsome work do not regret the steps which they have taken, and sigh for the enjoyments of their native land. It is possible this may be the case in some stances; probably it is in every instance where the leading motive is less prominent than love to God, and a desire to yield obedience to the command, "Go ye into all the world and preach the gospel to every creature." But where the motive is right, we cannot expect such to be the result. Certainly it was not thus with her whose death we now deplore. We have her own testimony upon this point at every stage of her missionary labors. When she had been on heathen ground some four years, the questions were confidently asked her by a most intimate givings as to whether it were best that you left your home and native land? How do you regard a missionary life after four years trial of it?" To which she said in reply, "I will answer as freely and candidly as you have inquired. You will infer from what I have previously written, that all is not sunny and bright in a missionary's life. I have sometimes cause to mourn and weep. Yet I have never, no NEVER FOR A MOMENT, from the time that the Board said to me, you may go, misgiving' as to the path of duty. I believe fully and unequivocally, that unworthy, unfit and unfaithful as I am, I am where God has led, and where he would have me labor, and that I am more happy and contented than with so little love to God I could be in any spot from the rising to the setting sun."

Four years more rolled away, and she said, "I scarcely dared hope to live eight years when I left you, but that time has nearly elapsed. How little have I done! I have been a most unprofitable servant-less than the least, and unworthy the important trust committed to me. But unworthy as I am, unprofitable as my life has been, I cannot think I erred in coming here. I am guilty for having so little faith, love and holiness, but I am here because God sent me hither. I cannot regret it. No: whatever may beful me whatever may befal my beloved children after me, I have the consolation of knowing that God chose my inheritance for me, and he cannot err. He said by his providence, in

These are her own statements in regard to the steps she had taken, the course she had pursued. Even to the last of the letters received from her after she had been called to the severe trial not only of giving up father and mother, brothers and sisters, but children also, she uniformly declared that she was In the Spring of 1834, she returned to happy in her work, and had no cause for

tender and affectionate heart was keenly sensible, amid the parting scenes of friendship, but still conscious that she was in the path of uty, she joyfully left her native land.

Previous to their departure from this counand that woman never should be subjected to Previous to their departure from this country, Mr. and Mrs. Comstock had been designated to the toils and exposures of such a life. We have many of this class who raise objections province of Arracan. This province is try, Mr. and Mrs. Comstock had been designated to the establishment of a mission in the province of Arracan. This province is situated upon the north-eastern portion of the situated upon the north-eastern portion bay of Bengal, and though constituting a part seems to me that such persons err in respect of what has been denominated the Burman to the work to be performed. No heathen Empire, it is under the control of the English nation can rise in virtue unless the females of that place 8 years since, and formed anew cified to the perishing multitudes." government. After a somewhat protracted that nation are reclaimed from vice and voyage, they arrived at this field, in March become virtuous. The instance was never 1835, and alone among strangers, took up known in which a nation was morally eleknown in which a nation was morally eletheir residence at Kyonk Phyo, a military
station, embracing besides the British officers
and soldiers a population of about two thousand natives. The knowledge which they
them to enter immediately upon the work as
missionaries. Schools were established, books
missionaries. Schools were established, books
were circulated, and the gospel preached
were circulated, and the gospel preached
served and processed and the gospel preached
served and processed and surring
and sound and safe doctrine maintained. It
was said that one young lady, a member of
one of the city churches, maintains her own
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the harvest is great, very great, the
laborers are indeed few.

We here repeat what we have often
and abecoming diction and delivery. The
gift of extemporary speaking is highly
estimated and well expressed. In whatever way
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nor ideas may be conveyed, nothing can
not one of the city churches, maintains her own
the harves among the natives. But it was found that the the influence of the examples and precepts of place which they had selected for the estab- Christian females. The delicate hand of woishment of the mission was exceedingly un- man morally elevated and virtuous, must healthy to foreigners, and after laboring two remove the fetters from woman, degraded years and eight months with as much success and vicious, or degradation and vice will be as could be expected in their circumstances, protracted forever. This is a kind of work protracted illness compelled them to abandon which man cannot alone perform, and unless which man cannot alone perform, and unless that station. After visiting Calcutta and Maulmain, at the latter of which places they paratively useless. In our opinion it is not a remained nearly a year, they concluded to return to Arracan. Prom this conclusion females ought to become missionaries, but one many endeavored to dissuade them on account of stern necessity. If the missionary enterof the unhealthiness of the climate. But still prise ever be carried forward, and approach it was their impression that there were parts the grandeur of its completion, if the work of Arracan in which foreigners might safely ever be done, woman must perform a most reside, and the interest excited in their minds important part of it. We have no sympathy in behalf of itsbenighted multitudes, forbade whatever with those who would debar females them to entertain the thought of giving up the from the privilege of engaging personally in permanent mission. Accordingly they left woman feels it her duty to go to pagan lands Maulmain, returned to the province and to inquire, "why is this waste made?' Ah! located themselves at Ramree. This was a it is not a waste in the sight of him who came large town and reputed as being a place in to seek and save the lost. It is the strongest which foreigners night enjoy health. And such they found it to be. In that place they

BOSTON, WEDNESDAY, OCTOBER 18, 1843.

Philadelphia Baptist Association.

This oldest, and except one or two, largest sion in the Sansom Street Baptist Church, Philadelphia. Introductory sermon on Tuesday, the 3d inst., by the Rev. J. M. Challis, from Jer. 15: 19, "And if thou take forth the meeting. from Jer. 15: 19, "And if thou take forth the precious from the vile, then thou shalt be as my mouth; let them return unto thee, but return not thou unto them." Subject, "The importance of adhering with unwavering attachment and evangelical discrimination to the inspired standard in preaching the gospel." A subject timely for the place and occasion.

reported in any previous year. Four new aining strength.
On Tuesday evening, the claims of the

State Missionary Convention were presented by Bro. Higgins, several years an efficient missionary of the Board, followed by Bro. Shadrack the Corresponding Secretary. Bro. S. gave us an affecting picture of the wants of this great State, of near two million of souls, about one half of whom are unblessed by the means of grace from any evangelical ministry. And though there are in the State 16 Baptist Associations, more than 270 churches and about 25,000 members, of whom were bap-tized by the missionaries of the Convention once be occupied, could suitable men and means be furnished. The assembly responded

pot, and a collection of more than \$70.

which augur well for future prospects, viz., 1. Mississippi, and that at Camanche, 30 the well known initials of Rev. Mr. Com-The recent revivals have brought in many language too plain to be misunderstood or doubted, oo, and I came in obedience to his mandate only."

promising young men who give evidence of being called of God to the gospel ministry, several of whom will not be dependent on the benefactions of the church for the expense of preparation, and some will cheerfully relin- small part of the field I am describing. the ministry. 2. While the spirit of active evolence is extending, the doctrine of dependence and duty united is coming to be more fully admitted, the obligation to adopt there is among churches and ministers, old pressing wants which we could not and young, a prevailig sense of the need of supply.' increased caution and care in the admission of members. These facts and features are truly encouraging. Bro. C. W. Denison of Boston, spoke of the state of things in New New York and the state of things in New New York and the state of things in New New York and the state of things in New New York and the state of things in New New York and the state of things in New New York and the state of the New York and The State of larger than the 2d Baptist Church of Wilmingunder the banner of benevolent effort, with prepared and read by Rev. T. O. Lincoln, a us by our friends at "the West." Every admitted members in the church. It would do good if published in a separate treatise. ters were presented in a very pathetic manner by our venerable Bro. Webb of N. J. The affecting terms.

Hon. Heman Lincoln of Boston, told us of the We are overwhelmed by numbers, and that some subjects, especially those of a while the means are wanted. And the venerable Dr. M. Clay of N. Y., told us what our Bible Society had done and would do in send infidels and Papists, with zeal worthy of ing the word of life, fully and faithfully translated to the destitute millions of the earth Much sympathy and a liberal spirit were manifested in behalf of several feeble churches in their efforts to build houses of worship, particularly towards one of the colored churches in this city whose pastor, the Rev. Mr. Raymond, read their letter and appeal, not wanting in ability, and which awakened more more than the more in ability, and which awakened more more than forty years, and all, to exhibit more interesting for more than forty years. During that

course, and say before an assembled universe, "Philadelphia Baptists do it justice. It is to be most devoutly hoped that Bro. Peck the Secretary will be sustained in his efforts to place

the Society on the ground it should occupy. If not so specially needed in New England, it is very much needed for the South and West. Before the Association adjourned, they ap-Baptist Association on this continent, has just closed its one hundred and thirty-sixth sesber, when it is expected that a great gathering

teresting seasons of revival; 1813 baptisms were reported, the largest number ever reported in any previous year. Four new ing of the Boston Association, better characreported in any previous year. Four new churches were received; they now number 50 churches and 9,370 members, and very gratifying evidence was given that not in 50 churches and 9,370 memors, and very gratifying evidence was given that not in numbers only, but in enlightened views and benevolent efficient action the churches are "questio vexata") be followed by all similar questio vexata") be followed by all similar bodies, would the loss to our various benevo lent societies be less than \$100,000 per nnum? and would there be a real gain true and substantial piety in our members?

Yours in the precious Saviour, Philadelphia, Oct. 6, 1833.

Another call for Laborers.

From Rev. C. E. Brown, Davenport, I. T. "In the Davenport Association there are thirteen churches, and only four minduring the past year, yet near one half of the isters. These churches are all located counties in the State, and a large number of at important points, and must be taken to imitate their examples.—S. S. Journal. atry-seats have no Baptist church or labor- care of: but how can it be done by so few ing Baptist ministers within their limits, and ministers? One of the number is at many inviting fields are open which might at Galena, a place which requires nearly his whole time. Another is at Dubuque, to the appeal in one hundred and eleven life a place of sufficient consequence to emnemberships of \$10 each, pledged on the ploy a strong man all the time. The third is at Iowa City, and he is compelled On Wednesday a season was spent in relig- to divide his attention between the church ous conference on the state of religion in the in that place, the capital of the Territory, State and elsewhere. Bro. Shadrack spoke of and two other churches. And as to mythe advancing cause in Pennsylvania, and self, besides Davenport and Rock Island, entioned two very encouraging features the church at Berlin, 15 miles up the Byron, 16 miles, and Fulton, 40 miles on mah. the Illinois side, are all on my hands.

But these places comprehend only ish very flattering worldly prospects for There are many other points within the Association which ought to receive immediate and efficient attention. At the late session of the body the subject was conmore fully admitted, the obligation to adopt measures and means adapted to the exigen-cies of the times more extensively felt, yet and many a heart ached in view of the

Mr. Brown closes a long communica

only thirteen members, and now numbers tion by saying, "our prospects are truly over two hundred. A spirited and stirring encouraging in all this country, and we

son of N. E., now of this city, was a very in- State and Territory there contains many teresting and timely address to the newly rapidly increasing communities, destitute

Hon. Heman Lincoln of Boston, told us of the wants, wails and woes of the heathen, the distressed by the earnestness with which Macadonian cries and inversely call, for Macedonian cries, and impressive calls from heathen shores, the distressed by the earnestness with which every application is urged upon our attention, while our men and means are board, their desire to respond to these calls while the means are wanted. And the vene-with the supply of half the desired to the su Bible Society had done and would do in send- infidels and Papists, with zeal worthy of

Anderson, one of the secretaries of the American Board, embarked on Monday

Editorial Gleanings.

To Sunday School Teachers. DO THE REST YOU CAN, AND IT WILL B

VERY WELL DONE. Sunday school teachers are often put

Sunday school feachers are often put out of heart by the bad qualities of their scholars; but my following illustrations will show that this ought not to be the case. Whenever you find carelessness, wilfulness and unthankfulness in those you teach, instead of losing time, and

pity," was the reply of the small farmer;
"but if I fret myself into a consumption
about it, it will not free the thistles out of the ground, so I will try whether labor and good management will not put it into

A nurseryman about to plant a number of young saplings, some straight and some crooked, thus reasoned with himself: "These straight saplings will no doubt grow up to be fine trees without much attention on my part; but I will see if, by proper training, I cannot make something of the crooked ones also. There will be more trouble with them no doubt than more trouble with them, no doubt, than with the others, but for that very reason I shall be the better satisfied should I ucceed."

Now if the statuary was wise, if the

small farmer acted a prudent part, and if the resolution formed by the nurseryman was commendable, it follows that you

Writing Sermons.

The following article contains sentinents eminently deserving the consideration of ministers and churches. They possess the more weight, as they come from one whose long experience and extensive observation qualify him to speak, on such a subject, with wisdom and truth. The article is copied from the Michigan Herald, and subscribed, "O. C. C.," miles on the Iowa side, with those at Port stock, father of the missionary in Bur-We are persuaded that writing at least

one sermon every week or fortnight, would be highly beneficial to our younger ministers—and of course to the cause of truth. They are often unexpectedly called upon, at our general meetings, to preach under very trying circumstances. With their bodies jaded from excessive fatigue, and the want of their ordinary share of sleep, and their minds vapid and dissipated from attending to multiplied objects, and indulging in miscellaneous conversation, they are summoned to preach before an imposing array of min-isters, and a crowded audience. We sists in having in your pocket a sermon, the result of much prayer, thought and the result of much prayer, thought and research. Then let it be delivered in the tion. It is the Asylum for colored orfrom the exhibitions that are furnished upon the more public occasions. Ministers must study, or be useless, neglected, and die in insignificance.

We do not suppose that because a sermon is written, it consequently possesses better that the suppose that because a sermon is written, it consequently possesses better that the suppose that because a sermon is written, it consequently possesses better that the suppose that because a sermon is written, it consequently possesses better that the suppose that because a sermon is written, it consequently possesses better that the suppose that because a sermon is written, it consequently possesses better that the suppose that because a sermon is written, it consequently possesses better that the suppose that because a sermon is written, it consequently possesses better that the suppose that because a sermon is written, it consequently possesses better that the suppose that because a sermon is written, it consequently possesses better that the suppose that because a sermon is written, it consequently possesses better that the suppose that because a sermon is written, it consequently possesses better that the suppose that because a sermon is written, it consequently possesses better that the suppose that because a sermon is written, it consequently possesses better that the suppose that because a sermon is written, it consequently possesses better that the suppose that the suppo upon the more public occasions.

mon is written, it consequently possesses Saturday and Sunday, he may be admit-extraordinary merit. No; there may be in the providence of God, in proclaiming all the rooms except the sleeping apart-the gospel to lost men; and we believe ments. Play-grounds are in preparation this form will continue to be thus emrapidly increasing communities, destitute of the stated ministry of the gospel, and from all of which the cry for help comes up into our ears in equally urgent and affecting terms.

This form will continue to be thus employed till the final consummation of all large apartments are assigned for their things. It may then be asked—Why not preach extempore altogether? The answer, we have already partly supplied additionally those of the larger within the building, one for the larger titution, and while we know that fanatics, isters, who can preach most acceptably and advantageously from full notes. Shall

quence. They have embalmed the lasting memory of their authors among man-kind. What minister, whose mind is not

kind. What minister, whose mind is not callous to the promptings of genius—to the aspirations of a laudable emulation, but has been profited and charmed by the oft-repeated reading of some of their works? What a deprivation the church and the world would have sustained, had these great and good men not written and published these sermone.

Let a brother almost entirely neglect careful composition, after he leaves his

careful composition, after he leaves his school, (no matter what may have been you teach, instead of losing time, and making yourselves unhappy about these bad qualities, do your best to correct them.

A statuary who was at work forming a figure out of a faulty block of marble, was called to account by a neighbor of his, who told him that it was absolutely impossible to make a perfect figure.

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A statuary who was at work forming a figure out of a faulty block of marble, was called to account by a neighbor of his, who told him that it was absolutely impossible to make a perfect figure.

A statuary who was at work forming a figure out of a faulty block of marble, was called privilege. When he is chosen to write an essay, a circular, or a report, &c. he is embarrassed and disquieted. He is not prepared checkfully to afford a share of those contributions to our religious papers and periodicals, which so much delight and interns the Christian figure of the provided to the contributions to our religious papers and periodicals, which so much delight and interns the Christian figure of the provided to the pel." A subject timely for the place and coccasion.

The Association continued its session through Wednesday, Thursday, and closed this day, Friday, the 6th. The session has this day, Friday, the 6th. The session has the end a conciliatory spirit prevailed. A good number of the churches have enjoyed very interesting seasons of revival; 1813 baptisms were reported, the largest number ever with melodion, permit me to submit the conduction, viz. A sport of the churches have enjoyed very interesting seasons of revival; 1813 baptisms were reported, the largest number ever with melodion, roices in sweet and sweet and understand. In conclusion, permit me to submit the following items to the consideration of our brethren of the Boston Association, viz. I. No sermon was preached after the opening discourse mentioned above. 2. All the time that could be spared from the necessary and regular business of the body was taken up in the laft of various benevolent objects. 3. I cannot say that I have ever witnessed a meeting of the Boston Association, better charactery was the reply of the small farmer; it is a pity, "was the reply of the small farmer; pity," was the reply of the small farmer; pity," was the reply of the small farmer; persevering trial at composition, and persevering trial at composition and the total t persevering trial at composition, and per-

haps on various subjects. It may be regarded as a truism, that in a minister does not write sermons, (things that ought to be and are all-absorbing to his mind,) he will write nothing of any moment. Indeed, his mind should and moment. Indeed, his mind should and must be busy with his preparations for the Sabbath. Let these be frequently with his pen in his hand. The prejudices which once existed against written sermons are being dispelled like the mists of the morning before the rising sun. A servile confinement, at all times, to notes, is not advocated—it is inadmissible. Such a method would be upplessant and unprofia method would be unpleasant and unprofitable. But to inveigh against written sermons, even for very frequent occasions, that may be excellent and suitably deliv-ered, merely because they are written. would show one behind the times, and expose him to the imputation of indulging a fastidiousness, rarely found in alliance with extensive knowledge and greatness of

A Christian's Distinguishing Char-

There are seasons when a Christian's distinguishing character is hidden from man. A Christian merchant on change is not called to show any difference in is not called to show any difference in his mere exterior carriage from another merchant. He gives a reasonable an-swer if he is asked a question. He does not fanatically intrude religion into every sentence he utters. He does not sup-pose his religion to be inconsistent with pose his religion to be inconsistent with the common interchange of civilities. He is affable and courteous. He can ask the news of the day, and take up any public topic of conversation. But is he, therefore, not different from other men? He is like another merchant in the merce exterior circumstance, which is least in God's regard; but, in his taste! his views! his science! his hopes! his hapviews! his science! his hopes! his hap-piness! he is as different from those around him as light is from darkness. He waits for the coming of our Lord He waits for the coming of the Jesus Christ, who never passes perhaps through the thoughts of those he talks with, but to be neglected and despised!

Cecil.

The Colored Orphan Asylum.

ing, of three stories in height, newly phans, managed by an association of be-nevolent ladies in this city, under whose skilful direction that noble structure has been erected, and we are glad to say

ments. Play-grounds are in preparation for the children of different sexes, and within the building, one for the larger children and one for the younger. An infirmary is arranged in case of sickness,

A Happy Old Farmer.

such they found it to be. In that place they festablished a mission in connection with Mrs. Stilson, and during the last four years that has been their home. Their labors have been extended to the regions around, and they have been extended to the regions around, and they have been constantly and laboriously employed in promoting the objects of their mission. Their prospects have been brightening, and they looked forward with interest and hope to the time when the multitudes of

VOLUME VI.-NO. 42. WHOLE NUMBER 276.

What is Puseyism?

It is the mortal adversary of all that has contributed to make England good and great, free and happy. It is the insidi-ous foe alike of both civil and religious ous fee alike of both civil and rengious freedom; and its triumph in these realms—which may Heaven avert!—would to both, in the end, be alike fistal. Every enlightened Christian and every true patriot in England is, therefore, interest-ed in its overthrow, and is laid under the most solemn obligation to exert every effort for its utter destruction. It pereffort for its utter electruction! It perverts every ordinance; it corrupts every doctrine of the gospel. It teaches its disciples to believe lies, to trust in shadows, and to despise persons both wiser and better than themselves. It ruptures at once the bonds which bind together good men of all denominations. It compels its votaries to renounce intercourse and refuse ob-operation with Protestant Dissenters of every chais and of the highest character. Nor is this all: it identifies dissent with schism, and schism with perdition. It calls upon Englishmen to surrender the indefessible right of private judgment, and submit their conscience to judgment, and submit their conscience to the keeping of the clergy. It represents the Reformation from Popery as an evil rather than a benefit; and scornfully repudates the great Protestant principle that the sacred Scriptures are to mankind the only rule to faith and conduct. It next assails the fundamental doctrine of the evangelical system, that the justification of a sinner before God is wholly by faith in the one perfect sacrifice of the Lord Jesus Christ, to the utter exclusion of works and all merit. From errors respecting doctrine, it proceeds to advance errors respecting officers. First un-churching every other community of Protestants in Christendom, and avowing its exclusive sympathy with the Church of Rome, it sets up claims in behalf of the established clergy of this country as enormous and preposterous, as they are un-founded and unjust. It demands for them the honor of being the sole and only suc-cessors of the apostles. On this absurdcessors of the apostles. On this absurdity it boldly insists, in defiance of sacred Scripture, of ecclesiastical history, of right reason and common sense. Upon this ridiculous allegation they build a corresponding doctrine regarding ordinances. In their view, if a man has but obtained Episcopal ordination, although destitute of every one of those qualities which, according to the New Testament, are essential to constitute Christian character, be is made and becomes a true minister of Jesus Christ. Although he may hunt, swear, dance, revel, play at cards, and live after the course of this wicked world; yet, since he is a link in may hunt, swear, dance, revel, play at cards, and live after the course of this wicked world; yet, since he is a link in the apostolic chain, and as such, invested with a mysterious spiritual authority, these simple facts impart validity to all his acts and deeds ecclesiastical! Christian ordinances are rightfully administered, if administered by him, notwithstanding the depravity of his character; while, on the other hand, if administered by a Dissenter, they are null and void, although the administrator should unite in his person, the piety of a John, the knowledge of a Paul, the zeal of a Peter, and the eloquence of an Apollos! Baptism, they tell you, by a dissenting minister, is a pretence and a mockery; but if by "a successor of the apostles," however profligate the subject of it is at once regenerated and made an inheritor of eternal life! So with the ordinance of the Lord's Supper: administered by a Dissenter, it is powerless, worthless, an imposture; but if by a "successor of the apostles," it becomes a mystery; it partakes of the nature of a sacrifice for sin; it is invested with potency and virtue, and it imparts life-giving qualities to the receiver! Such is the character of this pestilent perversion of the things of God. Be, therefore, vigilant to guard against a pestilent perversion of the things of God. Be, therefore, vigilant to guard against a system so full of abomination. Let your daily prayer be, "From all false doctrine, heresy, and schiam, good Lord, deliver us!"—Rev. J. Campbell, D. D.

Persecution in Canada.

We noticed last week the Protestant nissions in Canada. We have this week an account of a severe persecution, which the Protestants are suffering from the Papists. It is embraced in a letter written to the Rev. E. N. Kirk. For some time the priests of that neigh-

For some time the priests of that neighborhood have been actively engaged in exciting the enmity of their people against the protestant Christians, by means of the confessional and the pulpit. The priest of St. Pie especially has manifested, at intervals, much ardor in representing them as hypocrites, seducers, and people sold to wickedness. A few weeks before your visit, he aroused his church by saying that the Christians were noisen, and your visit, he aroused his church by saying that the Christians were poison, and that he would not permit his hogs to eat the grass on which one of them had put his foot, lest they should be poisoned. There was a great rumor in the village in reference to your visit to the church; the bigots accused you of having profaned it by enter-Finally, excited more and more, the vil-lagers determined to remain no longer lagers determined to remain no longer silent, but to set themselves firmly against the Protestants. They availed themselves for this purpose, of a little meeting which we held in the village on the evening of Sunday the 27th of Aug. Mr. Cote and I were present; they insulted us, and a woman cried out that they were going to disperse us, and to give us a charicari. Immediately some young persons assembled before the house, and commenced making their horrible noise to the great satisfaction of the crowd whom they drew around them. We went out to speak to them, and they replied to us by a shower of stones. This was the beginning of charivaries, and of violent scenes which lasted fourteen days, and which terminated with burning the house of one

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the week, and were abundantly blessed from on high. On Saturday evening we returned to St. Pie, and ascertained from On Saturday evening we our friends, whom we found greatly agitated, that they had passed a sad week, and that the whole parish was in a state of great excitement. had been recommenced on Monday evening, and continued every night except Friday. The crowd increased from nigh t in numbers, noise and violence some of the men being disguised, armed with clubs and muskets, and others hurling stones against the houses. They began this sad amusement about ten o'clock, and did not cease until two o'clock in the morning. Saturday night was a painful season for us. Some streets of the village were filled with men and encouraging each other furious women, encouraging each other to drive out the Protestants, and to destroy the houses of the colporteurs. This wild mob ordered brother Baudin positively to quit the village before Thursday, as they vere determined no longer to tolerate him nor the other Protestants among In the midst of these distressing circumstances, our brethren of Mr. Miles church at Abbottsford, a little village at the base of the beautiful mountain which you know, kindly offered to Madame Baudin to come alternately every night, and guard her house, fearing it might b torn down. We owe a debt of gratitude and affection to these brethren, sympathy and unwearied zeal which they have manifested towards us in these days of trial, sharing boldly in all the reproach cast upon us.

During our meeting on the afternoon of Sunday, 3d of September, the people assembled in crowds around the house, seeking to offer us injury, to break the wagons of our auditors, and to frighten their horses, encouraged in their efforts by the presence and approving smiles of the curate, who stood near by in a group of spectators. On Monday morning, the Catholics who disapproved of the perse-cution, warned us to be on our guard, for our enemies were concerting more severe measures against us. Between nine and ten o'clock in the evening, rallying Canadians assembling in great numbers, took possession of the village, posted their guards at different points, to pre-vent flight, or cut off assistance, whilst others in carts drew up before the houses of the Protestants, assailing them with stones, from eleven o'clock until three and windows which were not protected by strong shutters. Our good brother DuClos, after having placed boards inefhis furniture as a barricade to protect his they hurled so violently against his house -and which would have been fatal to any one who had been struck. We expected every moment to see these frail cab-ins yield under this showers of stones, or to see the infuriated mob break in, rush upon us, and offer deadly violence. Although we felt at times as in a furnace. overwhelming fear, but in prayer and near access to the Lord, wh ed our hearts. On the two following days the rioters remained quiet, probab for rest, and to recruit their forces, for during this apparent tranquillity, some Canadians warned us privately that there were designs for firing the houses of the

In the trying circumstances in which we were placed for the name of Jesus, we asked ourselves if we ought to suffer all without complaint, or appeal to the protection of the laws, and after prayer and serious consideration, we decided that since Providence had placed us unfreedom of worship, our duty required an enforcement of our rights. In consequence we appealed to Mr. Lyman of Granby, with whom you are acquainted, who, in his character of Magistrate, came to St. Pie to investigate the case. He scribed to brother Baudin for leaving the village. Early in the evening, men carts commenced their charavari; they blaspheming the Christians, saying "that in a few hours they should see the Devil." In fact, a half an hour after midnight. the house of our brother Cloutier was al in flames, and was reduced to ashes, with all its contents. Our affliction in seeing this house in flames, was aggravated by the infernal joy which the crowd manifested by shouts of laughter and clapping of hands at seeing the bonfire which wa made of a dwelling of the Protestants.

On the following day, Mr. Lyman caused the arrest of thirty persons, of whom the most guilty would have been conducted immediately to the prisons of ontreal, to answer before the Criminal Court, but the efforts of Mr. Lyman were paralysed by those of three Catholic Magistrates, who by connivance succeeded in liberating the prisoners under insufficient bail, deciding that a part of them only should go to Montreal in the month of October, to appear before the arrest of these enders has given rise to violent scenes. When two co had been prominent in setting fire to the house, they found him in h field, armed with a gun, and his father with an iron fork. They both rushed like madmen upon the constables, one of whom, a truly Christian man, had his arm broken by a discharge of the The struggle was most violent, the women joined in assailing them with stones, and crowds of Catholics running the fields, came to rescue t prisoners from the hands of the constables, who, wounded and exhausted, were obliged to abandon him; but shortly after he the influence of the Roman Catho

The fury which the Catholics have dis played, shews us distinctly that they were ermined to inflict such a blow upo the Christians as would prevent the progress of the truth. At the instigation of the priests and some other influential s, they chose to commence with persons, they chose to commence brother Baudin and the other protestants of the village, and not to stop until the other Christian families of the neighborod had also been obliged to abandon the place by their annoyances Our brethat Berea were also menaced, and if ad succeeded neither of the stations would have been secure from their atthe personal safety of the mis ries, and the Christians, would have sionanes, and the Christians, would the been seriously endangered throughout the country, for the enemies of the Gospel

rould all have neted like those of St. Pie. Although it has been by an illegal act at the authors of these charivaries and the incendiarism have been liberated, the tablished, but the Catholics do not exhibhave just pledged themtants or to purchase from them; not to attention—to interest multitudes before whose employ them in any manner or to work for them; not to aid them under any circumstances, or hold the least communication with them, under penalty of three hundred francs fine.

This mean persecution will, we hope, have a good effect to awaken the attention of Christians to the persecuting spirit of Papacy, which exhibits itself the cisions, and hence, long enough to secure in former days. The progress of light has not destroyed the an- over, men are more readily and deeply imcient enmity of "the seed of the serpent to the seed of the woman." The more we read. They will listen attentively, where they shall see of the progress of the Gospel, would not read at all. These meetings have the more we may expect of persecution. successive inroads of regular priests pathy—the social feeling that makes of the country, and of the crowds of foreign Jesuits who abound here, give us every assurance that we shall not always e able to sow and reap in peace. Sustained by faith, we may hope that these excesses will advance the progress of the Gospel : for in the affairs of Heaven, as kingdoms of Earth, there is no victory without a struggle. If the contest by the diffusion of a missionary spirit. The is to be carried on by persecution, Jesus more Christians feel and do for the heathen, is to be carried on by persecution, Jesus will not desert his children in the furnace, and will make his cause to triumph over its adversaries. Already many true .- We learn that a missionary meeting

* A serenade with tin horns, pans and other discordant

Christian Beflector.

BOSTON, WEDNESDAY, OCTOBER 18, 1843.

Political Duty of Christians.

olitical bearings of those great moral quesons which we frequently consider, we do ot regard it as our province to discuss. We eave them to other and more secular journals. The reason of this is obvious. Our paper is rofessedly religious and denominational.
s columns have been, and are designed still and religious subjects, whose importance is held at Hamilton, one paragraph of which w sideration. Our field of observation and labor s therefore very extensive. We are expected it, but it is just one of those things which give intelligence and opinions on every will bear to be read twice over. bject, almost, which concerns our readers subject, almost, which concerns our readers as Christians and as Baptists. And hence, we multiplied in every part of the land; and let the flagging faith and zeal of Christians be

the citizens of few countries beside our own enjoy—and a gift which is by no means without its responsibility. The subjects of a European sovereignty are required to pray for their rulers;—this is their Christian duty, enjoined by Christian authority. God requires of us more than this; we must not only pray for our rulers, but share in the responsibility of our our rulers, but share in the responsibility of dollars, averaging, if our data be for our rulers, but share in the responsibility of the converted to God. This statement can be converted to God. The converted to for our rulers, but share in the responsibility of their appointment. We ask then, as we recollect some one else has done, "Can a man pray for honesty in a public officer, and vote for a knave—or wisdom, and vote for a knave—or wisdom, and vote for a crop of wheat, and sow his field with tares. Fine talents or great political experience or fidelity to the party, do not constitute a verage more than one dollar to a member. ence or fidelity to the party, do not constitute average more than a just claim to a responsible office of govern- under such circumstances, we a little less than ment. Moses was instructed to select, to be SEVEN CENTS! Tell it not in Gath, publish it not in the streets of January and the gospel to the but such as feared God, men of truth, hating corbetourness. If in our country, qualifications a wail of wo, beseeching for the Bible, and the elousness. If in our country, qualifications such as these were required in the candidates for political office, what a guarantee would it be for equity and fidelity in the administration of the government, and for Heaven's blessing the fact that the constant of the government, and for Heaven's blessing the constant of the government, and for Heaven's blessing on both the rulers and the ruled. The interests of the country depend far more on the moral and religious principles of its rulers, than on their political opinions, and strange that Christian voters do not see it, and do not see how unchristian an act it is, to vote for an apprincipled man, simply because a party has ng rulers is surely one for which God holds

have deeply erred, we believe, as citizens. High Church clergy, and the Protestan When elections have been approaching, they laity, it levels its shafts chiefly at Episcopacy have merged the Christian in the politician have adopted and acted upon principles which with the feet institutions of this country. As a clash with the written law and well-known specimen we give its description of a Diocesa will of God—they have indulged in the un-hallowed spirit of partizanship—they have "There sits the Prelate, embracing in hi nallowed spirit of partization hallowed spirit of partization of the sacrificed time and money, and the heart's noblest feelings, and much of their religious influence, to carry a point of little or no im-

fluence of which she is capable, and the nation will never be truly prosperous and free, until nt course is adopted. Each man must feel the moral responsibility of his vote. The men we exalt and honor, must be able ousness. Not until this is accomplished, will hope "that the recent scene, in which some the rights of the whole people be respected, noble laymen endeavored, like Shem and Japand all our important interests he had been supportant interests be a second all our important interests he had been supportant interests be a second all our important interests he had been supportant interests be a second and the second accomplished, will have a second and the second accomplished accomplished and the second accomplished acc and all our important interests be he ously and permanently prosperous. Our natian nation, unless we elect good men to fill t

Missionary Meetings.

Missionary meetings, or convocations, summoned together to hear the claims of a the village is nevertheless re-es- perishing world urged upon the "witnessing and to offer solemn and earnest ablished, but the christ prayer in behalf of the missionaries and the neathen, are destined to do a great amount of selves not to sell anything to the Protes- good. They are fitted to arouse and fix the minds the subject has previously never assumed special importance, and to call out the better feelings of every heart that has been warmed by a Saviour's love. They have the advantage of protracted meetings. The attention once gained, is held sufficiently long for the mind to establish principles and form de action and the great ends proposed. More also, the advantage to be derived from sym-

" Sorrow flow from eye to eye, Our brethren in New York State have wisely availed themselves of this means of enlightening and arousing their churches on the subjects of the great commission and the world's salvation. Nothing is lost to churches the more will they do for the cause at home.

This is philosophically and experimentally ersons, heretofore neutral, have declared was held last week at Rutland, Vt. An ac hemselves in favor of the oppressed, ex- count of it will appear in the Macedonian for ending to them the hand of friendship, next month. We hope prayer ascends at perceiving that the right path must be on these meetings for the heathen of our own country-those who by legal enactments are deprived of the word of God. Not that we would have the peace of these meetings disturbed, or their design thwarted, by disputes on the questions which slavery involves, but because we would have Christians consistent before God and men. They should so speak and pray that none should justly charge them with hypocrisy, in their professions of sympathy for the heathen. The true Christian We are not party politicians; and the spirit is impartial. Those who sincerely love this cause, deeply mourn the state of things in this country-sigh for the deliverence of the oppressed, and long for the removal of those restraints which obstruct the progress of the gospel in our own Southern And these feelings should never be con-

o be, open to the free discussion of all moral ings was read before the meeting recently uch as to render them worthy of public con-wish to give our readers. It contains some very important hints. Some may have seen

are unable to discuss some subjects as fully, as those most interested in them might desire. Still, we are assured that our course generally is such as our readers approve. They want variety and free discussion,—not confusion and disorder, not personal invective and protracted controversy—but variety arranged, and discussion judiciously limited and controlled.

In avoiding party politics, however, we cannot avoid the moral obligation of Christians as members of a political brotherhood—as citizens and voters. We belong to a republican community. God has given us a voice in choosing our own rulers—a privilege which the citizens of few countries beside our own

The Episcopalians.

The excitement in the Episcopal Church, and especially the scenes of the late Convention i New York, seem to have inspired the pens of editors, secular and religious, throughout the country. Almost all have attempted some sort of animadversion; and although much has been ing rulers is surely one for which God holds written in a bad spirit, on all sides, yet many us responsible. How much depends on its things have been said which are well worth exercise! The official conduct, and even the exercise! The official conduct, and even the noting and remembering. The New York personal example, of an officer of State, may affect the happiness of millions. Such influences are unlimited. They even take hold on severity of this journal sometimes detracts from severity of this journal sometimes detracts from the force of its logic. Although it recognize The professing Christians of this country a wide distinction between the Puseyism of the as a system, which is declared incompa

portance; and then after all, perhaps they have contributed to the election of bad rather than good men to the most responsible stations in the gift of the people.

At Jericho than sit in a Convention engaged in discussing the subject of ordination. Not one of them can obey the apostolic order, 'lay hands suddenly on no man.' Not one of them can regard the injunction, 'the same commit thou to faithful men.' Not one of them all can be who will not agree with us, that "these things ought not so to be?" and that we are as truly called upon to "cry against" this church will never exert the high and holy influence of which she is causable, and the various as the bleases, and clevates whom he will to the fluence of which she is causable, and the various as he pleases, and clevates whom he will to the as he pleases, and elevates whom he will to the ministerial office, without asking their leave, or caring for their remonstrance."

With this the Evangelist contrasts the aspect of a presbytery, or any ecclesiastical body where the ministry are of equal rank and au men, who fear God, love truth, and hate covetour na-induced by an intoxicating love of Prelacy, will tional character is represented by our rulers. awaken attention to the rights of laymen Their principles and conduct are the index of against the usurpation of priestcraft, and the the people. We cannot claim to be a Chris-rights of God's ministry against the assump-

Among the secular papers the N. Y. Journal

pithy, and it is truthful.

had the pleasure of hearing a sermon and a had the pleasure of hearing a sermon and a hurch, and that consisting of all the members, a constituted the pillar and ground of the truth, his is the structure appointed by the Head of the church, and it is the business of the church. Sabbath. His sermon was on the love of to employ pastors; and more than that to see that they are faithful in the high trust committed to them. In the church, as in the state, taxation and representation go together; the burthens and the powers. One would think from the style of the Bishop, that the business of the priesthood is a direct health of the principle. The Dr. made some truther startling statements proved the property of the priesthood is to direct he higher than the principle. ed years for this sacerdotal folly and rrogance. The human race has been trodden lown under this pretence, by tyrants as much the pulpit is easy, solemn and impressive the beautiful the pulpit is easy, solemn and impressive the swhole existence. No men are more boldly and severely denounced by Jesus Christ than an introgant and avaricious priesthood, and none an expect higher commendation from him than the pulpit is easy, solemn and impressive this sermons, or at least the one we heard, was delivered without notes, though evidently well studied. There is a terseness in his style, made of many short sentences, with an expectation of the pulpit is easy, solemn and impressive this sermons, or at least the one we heard, was delivered without notes, though evidently well studied. There is a terseness in his style, made of many short sentences, with an expectation of the pulpit is easy, solemn and impressive the pulpit is easy, solemn and impressive the pulpit is easy. rogance. The human race has been trodden umble, laborious pastors. Let any Christian occasional long one, but only when some long occasional long o Convention, especially in the closing scene, and then at the meek and lowly Saviour, and with unbroken attention. Dr. Tholuck, though with unbroken attention. Dr. Tholuck, though with unbroken attention. Dr. Tholuck, though with unbroken attention.

Baptist Churches in Germany.

We are about to publish a series of articles om the pen of Rev. R. H. Neale, giving nn account of the rise and progress of several Baptist churches in Germany and Denmark. As introductory to these, we give our readers with united, persevering and successful efhis week the following letter, which was penned by Mr. Neale soon after his arrival at lamburg, addressed to the Rev. Dr Pat-DEAR BRO. PATTISON.—We are now in the

lace which is peculiarly interesting to you

and to all the friends of missions, on account of its being the scene of Bro. Oncken's labors We have come a long distance round, principally for the purpose of having a personal nterview with him. But to our great disappintment and regret, he is now away from ome, on a visit with Dr. Hoby, to Copenagen, in Denmark. Bro. Turnbull and yself have called on several of the members of the church, and made all the inquiries we ould in reference to their present condition, and also of that of the churches connected with them in different parts of Germany. But feeling a great anxiety to see Bro. Oncken imself, and wishing also to visit the brethren n Denmark, I have concluded to set off for openhagen to-morrow. Bro. Turnbull would ladly accompany me on this tour, but for the ecessity of visiting his relatives in Scotland. My hope is to spend next Sabbath with the church in Copenhagen, and the Sabbath after with the church in this city, and thus obtain all the particulars respecting their present state. Our Baptist brethren throughout Gernany and Denmark, as you know, are subected to many vexations and oppressions rom the civil and ecclesiastical authorities, Ithough at present the church in Hamburg, which Jesus came into the world to accom with its indefatigable pastor, are enjoying a ittle respite from the interference and annoyances of the powers that be. Bro. Oncken is have in him. Some have supposed that his nuch respected and beloved by his acquainnces, and the senator who was formerly acet bitter against him, now pleads in his its connection with the context, assures u favor. Additions are constantly made to the that, unless we partake of Christ in the preschurches. The oppressions to which they are ent life, we shall come short of salvation ubjected do not prevent their spiritual pros-Our state as sinners is that of alienation from perity. The things which have happened God. The great apostle of the Gentiles, in atto them have fallen out rather unto the speaking of himself and his brethren, thus de furtherance of the gospel. Little Baptist scribes their moral condition before conver hurches are springing up in different parts sion: "We ourselves were sometimes foolish f Germany, in the kingdoms of Hanover, disoledient, deceived, serving divers lusts an russia, Wurtemberg, Bavaria and other plaes. These churches are hated and oppressed, out they are steadily growing in numbers, and ripening for heaven; and are so many centres of sacred influences, which I doubt ot will extend in still widening circles, ntil the lights of the Reformation, which have been suffered to expire, shall be re- Nicodemus in the memorable words, Ye mus kindled, and this land of literature and science be born again. Now listen to the passage and hallowed associations shall become once which follows the one we have quoted, where more Immanuel's land, a mountain of holiness, and a dwelling-place for the Most High. The course much interested in visiting the scenes of the great Reformation. We stopped at Eisauach, and ascended through a deep and nost romantic forest to look into the castle of cording to his mercy he saved us, by the he Wortburg, where Luther remained several onths in imprisonment, on his return from he Diet of Worms. Here is the cell he occupied, and there the defaced and bespattered wall, at which it is said he threw his inkstand n an encounter with the devil. At Erfurth, thirty English miles eastward,

e spent a day in visiting the convent and the cell where the great Reformer first read a copy of the Scriptures, and where the conflict his hosom, which led to such momentous and wide-spread results, had its beginning, But the most interesting scene of all, is Wit temberg. O, I cannot describe to you the notions which spontaneously rose in my som, as I stood by the tombs of Luther and delancthon. Their bodies lie in the church gainst the door of which Luther affixed his inety-five Theses, which quickly rung brough Germany, and came down over the Alps like so many claps of thunder upon the Papal See. We were shown into the Augusnian convent, where are exhibited Luther's writing-desk and inkstand, and various other articles used by him, including the two chairs self and the lady who subse-

uently became his wife, All these scenes we viewed with the greater has been made a partaker of Christ. Such an sterest, from having become in Geneva per- one is interested in all the blessings which onally acquainted with D'Aubigne, by whom the Son of God came from heaven to confer they are so graphically described. O that on sinners, who trust his grace. These are hese places were still the scenes of the same the free forgiveness of sin, the sanctification arnest prayer and martyr-like devotion to of the heart, and the guidance and indwelling the cause of evangelical truth as they were in of the Holy Spirit. The new nature thu the sixteenth century. But a false philosophy communicated inspires the soul to persever as made a sad havoc of the piety of Germany. in the way of holiness, and to seek prepara In most of the Lutheran pulpits and in the tion for immortal blessedness in heaven Universities, a refined infidelity is taught intead of the pure and unadulterated gospel of ence between the Christian and the unbe-Christ. Still there is ground for a strong liever? Search the holy volume given you ope that a reaction for the better has already by God, and ascertain what is the object nenced. The influence of Dr. Tholuck which has gained the supreme love of your of Halle is great, and exerted in favor of a soul. If it is anything inferior to God and oure faith. He informs me that there are at holiness, you will at death meet a fearful disresent about one hundred and fifty strictly appointment of your fondest hopes.

It is pleasing to reflect on the immunities o eligious students out of the four hundred conected with the theological department of the those, who by grace are made partakers of University. Dr. Tholuck seemed interested in the movements of the Baptists of Germany, of God and joint heirs with Christ to an in-

mentator on late events. The following extract shame that Tholuck himself does not become a Baptist, and throw his great influence fully In our judgment the whole position of the into the scale of truth and good order. rather startling statements, nevertheless he is he priesthood is to drive the laity to heaven, the business of the laity to pay the expen-of the journey. But the world is too old by divines say, sound in the faith, and withal a man of most excellent spirit. His manner in be speaks with energy in the pulpit, and performs an immense amount of mental labor, it is not, the most degrading slavery will be portion of our children.

he speaks with energy in the pulpit, and be speaks with energy in the pulpit, and be speaks with energy in the pulpit, and services a suffering very much from ill health. He was pleased to hear from those brethren in America who have attended upon his lectures, and spoke in very high terms of our young brother John Lincoln.

I have only room to add that I feel an in reasing attachment to you personally, and an increasing interest in the missionary cause. rejoice in the full belief that the friends of ons among our brethren in America will go forth in this great and good enterprise Affectionately yours,
R. H. NEALE. forts.

Partaking of Christ.

The inspired authors maintain a style adapted to the subjects on which they write. Their theme being sometimes inimitably sublime, their imagination becomes vivid, and they have recourse in description to language highly figurative. But the poverty of words never seems more apparent, than in the attempt to describe to our fleshly minds the nature of spiritual blessings. It is important that we do not mistake figurative language Paul to the Hebrews, in exhorting his breth ren to maintain perseverance in their Christian course, thus remarks: "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. These words we conceive justify the title which we give to our few remarks. This passage implies some things which are not expressed. As believers are by faith made partakers of Christ, it is evident that be fore believing they were not partakers of him; and as their confidence in Christ had a beginning, it must have commenced when they first trusted in him. Their perseverance to the end of life would be the crowning evi dence of their union to the Saviour.

Indistinct apprehensions of the great work plish, have occasioned many unhappy mis takes in relation to the interest which sinner mediation will effect the salvation of all men But the passage on which we comment and pleasures, living in malice and envy, hateful and hating one another." What language can more forcibly describe unholiness enmity against God and our fellow creature than this delineation of our moral distance from God? How plainly does it evince the necessity of the change which Jesus taught enced by Christians through divine after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but acwashing of regeneration and renewing of the Holy Ghost, which he shed on us abu through Jesus Christ our Saviour; that being justified by his grace we should be made eirs according to the hope of eternal life."

Thus we see from these passages of holy writ, what it is to be truly partakers of Chris It is to be formed by regeneration for his ser. vice in this life, and thus to be fitted for society in the world of glory. Every fancy which the vain imagination may form of th future life, which comes short of this holy transformation of the heart, will prove to be as the baseless fabric of a vision, having n foundation, no sustaining power on which to repose the unceasing activities of the conrigible one in the world of misery, who, like Balaam, made the wages of unrigh some unhallowed pursuit the idol from which he would not be divorced, uttering his unavailing regrets in a soliloquy like that prepared for him by Dr. Young;

I grasped the phantom and I found it air!
O! had I weighed it ere my fond embrace,

What darts of agony had missed my heart But let us recur to a more pleasing theme, to the consideration of the happy soul who

and spoke with special favor of Mr. Oncken heritance incorruptible, undefiled, and that and Mr. Lehman of Berlin, and gave me quite fadeth not away, and that they are kept by history of the little Baptist church at Bitter- the power of God through faith unto salvation feld, between Halle and Wittemberg, express- To them are given most gracious promises, ing a wish that we should make them a visit that they may be made partakers of the di-

of Commerce stands pre-emment, as a com- as we passed on our way. What a pity and vine nature, enjoying unspotted purity in a with the great and overwhelming responsibility heaven of holiness. Called by a holy calling, of an ambassador for Christ, and very strikshall have eternal life. This holy calling was distinguished by the Bible students of the last Christ. Were this doctrine more forcibly exmere nominal Christian.

Female Missionary Society.

lowing is sent for insertion in the columns of

FIRST ANNUAL REPORT OF THE FEMALE FOREIGN MISSIONARY SOCIETY CONNECT.
ED WITH THE FIRST BAPTIST CHURCH IN NOW Willing to go. And while there is so great

Having enjoyed the smiles of an ever-watch- vest incline many more to go and do likewise, ul Providence, our society is permitted to celebrate its first anniversary, under favorable circumstances. Upon an occasion like the present, which we have been led, and from the past draw As a development of God's nature in connection encouragement and strength for the future.

This Society was organized on the twentieth "Whereby are given unto us exceeding

as efficient aid as may be in our power. Its through lust."-2 Peter 1: 4. A piety which constitution is so framed as to invite all, without results from an incorporation of God's nature exception, of this church and congregation, to with our own, must be as superior to every become members of the society, by the pay- thing else bearing the name, as real fire is ment of any sum, however inconsiderable, thus the picture of it, which the painter draws upon placing it in the power of every one to enrol his canvass. It is warming, purifying, expanding, themselves among its supporters. Monthly meetings for prayer and the communication of one thing to partake of another's nature, we missionary intelligence were established at its terrupted by inclement weather during the win- peculiar properties of the parent stock, deterrupted by inclement weather during the win-ter and spring, yet some pleasant and solemn seasons have been enjoyed. At a meeting held on the twenty-eight of June, 1843, it was voted that God's nature. Of his own will begat ke us, the societysustain Mrs. Mason, wife of Rev. Francis Mason, missionary in Tavoy, thus co-oper- his own nature and his likeness. Two ideas

society was yet in its infancy, she was not per- which consists in crying holy, holy, holy. In mitted to labor in its behalf, yet many of us can partaking of God's nature, therefore, we imrecall with pleasure her untiring zeal, her ever bibe from him the influences and the elements active benevolence. In her life were literally fulfilled the words of the wise King of Israel, Kindred to this attribute and as an insep-"She stretched out her hand to the poor, yea, she reached forth her hands to the needy." and he that dwelleth in love, dwelleth in God May the memory of her good deeds be long cher- and God in him. Herein is our love made ished by each one of us. Another of our mem- perfect, that we may have boldness in the day bers, Mrs. Turner, has also been called into eter- of judgment; because as he is, so are we in nity, having been permitted to exemplify in the this world. That is, divine love, so far as it joy and hope which illuminated her passage exists in us on earth, makes us like God in ough the dark valley, the preciousness of heaven. that Christian faith, which the society would As love is God's nature, therefore, we of heathen.

beings are moved to action, has left on record beings are moved to action, has left on record this sublime sentiment, that "it is more blessed to give than to receive." If this be true in its more limited sense, that of imparting to others more emphatically is it so, when with a

of God and of Jesus Christ, which is eternal

To the dissemination of those great truths. may we ever esteem it a privilege to devote our leading characteristics of God's moral nature. prayers, our efforts, and our affections. In behalf of the society,

M. A. COLLIER. Sec. Boston, Oct. 12th. 1843.

Ordination.

3d inst. Bro. LUTHER STONE, as an Evangelist. The order of exercises was as follows:ductory Prayer, by Rev. Mr. Upham of Milbury.
The joy of the Lord becomes our strength. Z. Sermon by Rev. J. Jennings of Worcester, from 2 Cor. 4: 2. Ordaining Prayer, by Rev. M. Harrington, of Leicester. 4. Charge, by Rev. A. Sampson of Worcester. 5. Right Hand

doctrine, was such as might have been expected doctrine, was such as might have been expected of one who had been taught the truth as it is in Jesus, whose mind has been disciplined in the halls of science, and who had dwelt in the school of the prophets. The sermon was one of high order, and was listened to with deep enjoyment of the blessings which they guaranteep the conditional to the enjoyment of the blessings which they guaranteep the conditions are the statement of the blessings which they guaranteep the conditions are the statement of the blessings which they guaranteep the conditions are the statement of the blessings which they guaranteep the conditions are the statement of the blessings which they guaranteep the conditions are the statement of th interest and we hope with lasting profit. The tee. It is only by believing them, that charge was peculiarly appropriate and solemn.

Our venerable father seemed unusually impressed has introduced into the world. We must

not according to their works but by the eter- ingly reminded us of Moses giving his final nal purpose of God, they have an assurance, confirmed by his oath and promise, that they century from the common call of the gospel by the term effectual calling, being that internal operation of the Holy Spirit by which University and of Newton Theological Institu the soul is transformed into the image of tion; and has not only the name, but also the hibited in our pulpits, professors of religion would be better grounded in the doctrine of Christ, and more clearly discerned from the Berean. he designs soon to go had been designed by the sympathics and prayers of his Christian friends and ministering brethrea. that God, by his special presence, would go before him and prepare the way by opening unto him an effectual door of usefulness, and passed by the society here represented, the folunderstand that twelve from the last graduating class at Andover, are destined to labor in lows. But who of the last class at Newton goes to the West? We rejoice that one of her sons is

Holy Living.

a destitution there, may the Lord of the har

f Sept. 1842, for the purpose, as stated in the great and precious promises; that by these ge preamble, which eccompanies its constitution, might be partakers of the divine nature, business of rendering to the cause of Foreign Missions escaped the corruption that is in the world ment, and though providentially in- etable generation. The constitution and

cis Mason, missionary in Tavoy, thus co-operating with the male society (to which this is an auxiliary) who had previously adopted Mr. Mason as the recipient of their benefactions.

Of the character and labors of Mrs. M. it is unnecessary to speak, they being well known to the members of this Association. But while we recount the events of the past defect is forever excluded from his character, year, we cannot but be reminded that death has been among us. It becomes us to recognize the solemn and affecting providence, by which the society has been deprived of its Vice-President, Mrs. Shipley. Removed from us while this

in be an instrument of imparting to the distant course experience an incorporation of the same affection in ourselves, when we are born In reviewing the past year, what abundant of God. We then interest ourselves in the pason have we for gratitude to our Heavenly happiness of all God's creatures, the same as ather, that we have been permitted to labor God himself does; we are self-denying and Father, that we have been permitted to labor in so blessed a cause, to add our humble tribute to that deep and broad river of Christian beneficence which is flowing onward to the most distant regions of the earth. If by means of this bosom to die for our sins; and we approve the infliction of misery, when the greatest cost of the universe requires it, and ery, allelulin, at the contemplation of the divine judgments, thus approving the ends of justice sion for the spiritually destitute, it has not been judgments, thus approving the ends of justice formed in vair. Our blessed Saviour, who knew what was in man, who was the results acquisited and of law, the same as God himself does. what was in man, who was thoroughly acquainted with all the hidden springs by which human

more limited sense, that of imparting to others of the perishable things of the present life, of the divine nature. the gospel, we are incited to impart of its bless-ings to those who are less favored. The effort may be slight, the offering may be small, but if and Amen in Christ Jesus. But it is impos flowing from pure motives, it has called out ble for them to exceed in certainty, the pre-feelings, which in their daily exercise, will lead ciousness and glory of the blessings which to a consciousness that the light and love which they guarantee. What good thing does God may be imparted to others, over returns with bright reflection and genial warmth into the that spared not his own Son, but gave him up for us all how shall be not with him also In the belief of this truth and in the exercise freely give us all things? God has promised of those affections which flow from its reception, to dwell among his people, to be a Father to we can hardly fail, having become members of them, to make all things work together for this society, to be true to the object held in their good, to sustain them even in walking view at its formation. We can hardly be into our compassion, or of the missionary, not in heaven. All that was permanent in the only to our affectionate sympathy, but to our blessings promised to Abraham, is the present May we nev- inheritance of every believing soul; as saith er forget those, who are willing to leave the the apostle, "If ye be Christ's, then are ye pleasant associations of home, to labor in distant Abraham's seed, and heirs according to the lands, and to fie down, it may be, in premature promise." Hence, it is our privilege to claim graves, that others may obtain that knowledge the promises of the Old Testament, as well as of the New, and to appropriate to ourselves all the jewels of this heavenly casket.

To the dissemination of those great truths, which are so unspeakably precious to ourselves, us to that holiness and love, which are the They are a point of contact and conlescence between our minds and God's mind, just as the will of a deceased father, is the point of contact between him and his living children, in the distribution of the inheritance. Or they are like the notes of a bank, the means of m Ordained in North Oxford, on Tuesday, the dinst. Bro. LUTHER STONE as an France 1. The reading of the Scriptures and Intro-uctory Prayer, by Rev. Mr. Upham of Milbury of Fellowship, by Rev. A. S. Lyon, of North Oxford. 7. Closing Prayer, by Rev. J. Jennings. Oxford. 7. Closing Prayer, by Rev. J. Jennings.

Hymn and Benediction, by the Candidate.

All the exercises of the day were of a highly interesting character. The examination of the candidate in regard to his Christian experience, call to the ministry, and views of Christian in the candidate in regard to his christian experience, call to the ministry, and views of Christian capecited before the Father's throne with-

Bro. K have th orally. careful tion, in ities to are not times, treasur The do eaid to

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take the promises, one by one, as business men How slaveholders can give their money to take their bank notes, and draw on God for send the gospel to the distant heathen, and take their bank notes, and draw on Got loss the amount. He will honor his own promises:

the amount. He will honor his own promises:

be cannot deny himself. We must feel that
we have in the promises a sort of vantage

we have in the promises a sort of vantage ground, in pleading with God, as Jacob felt do this? Slavery as it exists in America, I thou bless me. The promises give to those ter and slave, an outrage upon justice, a diswho cordially rest in them, a claim to God's grace to the American flag, and the reverse protection and love, similar to what Adam of all Christian principles; I cannot suppose, They encourage us to come to God with filial millennial age. I need not advert to Mrs. confidence and boldness. Yea, they enable Wade's views on this subject; it is enough to us to plead with God, feeling assured that his say, she is a member of a female anti-slavery faithfulness and love render it impossible that society, and will, of course, be gratified to he should deny our request. Till we have know that no part of our support is derived this confidence to urge at the court of heaven from the unpaid toil of the slave. She has the claims involved in the promises, they indeed frequently urged me to give up part will be no better to us than our bankrupt of our allowance, in consequence of its being notes, which we deem as valueless as so derived from such a source; but this I think I much blank paper. However good a note could not do in justice to my family. I have may be in itself, it is worthless, till it is hon- acquainted the Board with my wish to receive ored and paid, except so far as it had awakened support from the Committee, so that if I am in us the previous confidence of its being accepted, I wish permanent and definite honored and paid. If we have no such confidence, we shall not give ourselves the trouble letter of the credit has been received by Bro. to offer them for payment.

professors of religion. They have not suffi- through the Board, or some other way. cient confidence in the promises to offer them for payment; and of course, they never have the joy of fruition, in the payment, nor the joy hope, in the anticipation. How therefore can they have any success in leading a holy The Massacre of the Nestorians. life? Ministers go to the pulpit without any grace which is efficacious in subduing our ter firebrands in the shape of Puseyite heresins, has given place to outward bustle and sies." of Calvinism, struts abroad in its stolen and their efforts were successively directed to prise of holy living.

Letter from Mr. Wade.

A meeting of the Provisional Committee was held, which was opened with prayer by Bro. Duncan Dunbar, of New York. John W. Barbour was chosen Secretary pro tem. Voted. That we adopt Bro. J. Wade, of the

Foted, that we adopt Bro. J. Wade, of the Karen Mission at Tavey, as our missionary, on the same terms, as to support, as he now receives, and that our Treasurer he author-ized to inform him of our decision, and make arrangements for remittance of funds.

publication to the Reflector.

JOHN N. BARBOUR, Sec. pro tem.

BRO. GRAVES,-I hand you for publication, by direction of the Provisional Committee, an important letter from Bro. J. Wade, of Tavoy, by which you will perceive God, in his kind providence, has led him to take a bold and decided stand against the foul system of slavery, which has nearly crushed our missionary operations by its deadly embrace.

Yours truly, JOHN N. BARBOUR, Sec. pro tem.

norica, so that North. orally. A letter which I addressed to him are laboring to supply the slaves with The doings of the Committee have anticipated without calling back an echo. the very thing which I proposed to Bro. Kinmel through which they may flow without doing violence to the conscience. On reading your communication, my suspicions were confirmed that there must be another organization, or the missionary cause must continue to languish, as it has done for some four or five years past. Such is the state of public feeling, that the Board cannot command the funds of both slaveholders and abolitionists. In the same proportion therefore, that I feel interested in the missionary cause, and that I feel compassion for the perishing heather among the feather among t compassion for the perishing heathen among whom I dwell, in the same proportion do I Non-Paying Subscribers .- The Banner they now are by the Board; with these pro- One or the other must be the reason.' visos, I cheerfully accept the pledge; not that I feel so conscientious about receiving support

when he said, I will not let thee go, except I consider a monstrous evil both to the masould have enjoyed, had he never sinned .- that it will survive the first dawnings of the Now, this is the unhappy condition of many

Yours very sincerely, J. WADE. Tavoy, Jan. 27, 1843.

vital assurance of the promise "the Spirit of my Father shall speak in you," and the event so full, with reference to the circumstances accords to their unbelief. There is no power which preceded and induced it, as could be in their preaching, except that of intellect, or desired. Hostility of the French Roman action, or voice. Christians go to meeting Catholics and English Pusevites to the Amerwithout any vital assurance that Christ will ican missionaries, and at the same time their he in the midst of them, and of course he is jealousy of each other, are the assigned not there. And thus, in all parts of our Zion, cause; and to no one is the blame attributed there is not that drawing upon Heaven, which more than to Mr. Badger, who is an American, the promises encourage, and consequently, and was formerly a missionary of the Ameri-there is comparatively little of that piety can Board. This man, "after causing a good which consists in partaking of the divine na- deal of trouble among his former associates, ture. The old precious Calvinism of Bunyan, left them some years since, and became an Baxter, Howe and Owen, as consisting in the Episcopalian, went to England and received vital, conscious, ever-growing life of God in ordination at the hands of the Bishop of Lonthe soul, and in being an actual subject of u don, and thence returned to the East to scat-

show, or to a spirit that, Jehu-like, seems to say, Come, behold my zeal for the Lord of this most unhappy affair, says: "Strict jushosts. And it is a prevailing evil, that the do-tice compels us to state that the Americans and-live spirit of Arminianism, having as- are in this instance without blazze. They es sumed to itself the terms and the professions tablished themselves first in the mountains. plumes, with the airs of a veritable successor the improvement of the inhabitants, without of genuine orthodoxy. This must be seen, any ulterior political design. We believe and the cheat exposed, that we may know, that had the Church of England zealously conot the speech of them that are puffed up, operated with them as Protestant Christians, but the power; and our faith must stand, not instead of opposing them as heretical enemies, in the wisdom of men, but the power of God; the disasters we have described would not or it is vain for us to attempt the arduous enter- have occurred; as it is, one of the most ancient and most interesting sects in the world, interesting from its origin, from its language, and from the purity of its Christianitybeen sacrificed to the religious quarrels of American Independents, English Puseyites, and French Roman Catholics."

Religious Instruction of Slaves.

The facts which we recently stated with regard to the education of slaves and the circulation of the Bible among them, no one, to our knowledge, has disputed; but it seems Voted, That Bro. Wade's letter be sent for that in referring to them as we did, we have excited indignant feelings toward ourself, in one instance at least, when it was our object to excite them only toward the system which tions and regulations necessary. A subscriber, or one to whom the paper has been sent paper-sending back the number the article referred to, with the following no tice written on the margin: 'Keep your abolition at home.' We need only reply that we My DEAR SIR,-I have had the pleasure of can keep our paper at home, but abolition, or, receiving your very kind letter, addressed to in other words, the principles and feelings Bro. Judson, Kincaid and myself, forwarded which indited that article, we cannot keep at from Maulmain, by Bro. Judson, but without home. They will spread;—they are already any expression of his views on the subject, spreading—among the cities and plantations though he requested me to give him mine. the Provisional Committee, will doubtless Bible and the knowledge how to read it, many have the opportunity of hearing from him in the South, seeing and mourning the wrong, about the time he left, advised him to look preached word; which (if the master, or some carefully at the signs of the times, and judge other white person by his appointment, be whether they do not demand a new organiza- present) the laws do not forbid. As an illustion, in order to afford an outlet for the char- tration of this, we give the following from the ities to the heathen, which from certain causes Charleston Mercury, and ask the special are now stayed. I felt persuaded there was attention of all who are disposed to cry, some other cause besides the hardness of the "keep your abolition at home," to the last times, for the reduction of that mighty stream, sentence of the paragraph. They will then which a few years ago was pouring into the perceive that it is vain for us to try to keep reasury, to so diminutive a rill as at present. it at home. "Northern bells" cannot ring

the very thing which I proposed to Bro. Kincaid to attempt, if he should see cause for it. Why should missionaries be recalled, schools and other means for evangelizing the heathen, which have been prosperously commenced, be abandoned for want of funds, while nothing is wanting to supply them but a proper channel through which they may flow without doing violence to the specific of the proposition it roused among many of the planters, who were averse to it as an innovation, fraught with ill consequences, they could not tell what, but which they may flow without doing the planters.

feel interested in the steps taken by the Provisional Committee. The Committee pledges and Pioneer has for a long time been uttering and complaints because its subscribers do not itself to sustain any missionary who prefers to pay; and we see it stated that this paper, with receive his support, in whole or in part from the Louisville Advertiser issued from the same it, rather than be a partaker of the contribu-tions of slaveholders, the avails of the unpaid

The Christian Secretary says: What makes labors of the slave. This I prefer. I suppose the vast difference in punctuality between the the Committee means to be understood to Northern and Southern States, in little matters mean, it will give the same amount of support like the paying for a newspaper? Are the peothat the Board now gives, and that what are per really so poor that way, that they cannot termed extra expenses, will be paid by it, as pay; or are they dishonest and will not pay?

AN AWFUL PROSPECT!-A writer in the from slaveholders, that I would sooner give Millerite paper of New York, as we learn from up my work and leave the heathen to die igfor I think, though slaveholders will not do justice to their slaves, yet the Lord has claims cannot lie," that if the population of the earth spon them relative to his cause among the goes on increasing through that period as fast theathen; but so far as receiving such support goes to strengthen slavery, I wish to discard it.

goes on increasing through that period as last theathen; but so far as receiving such support as he thinks it will if the earth stands so long, then, dreadful to contemplate, there will be it.

Hampshire. The Saco (Maine) Democrate then, dreadful to contemplate, there will be pictures exhibiting at the Academy of Fine Arts, in Philadelphia, is a view of the Quaker Meetgoes to strengthen slavery, I wish to discard then, dreadful to contemplate, there will be

the earth's surface; and the mode of living he

"Packed down like pork, reckoning every three individuals to occupy nine cubic feet, or one foot high on every square yard, and we should have the entire surface of every continent and island covered with living inhabitants ten hundred and seventy five miles deep, and the grave of the previous generation only, upward of five hundred miles deep on the entire surface of the land. It would also amount to 5,679, 295 individuals to every square yard on the entire surface of the globe, or about three hundred miles deep of living inhabitants on land and ocean."

HEAVY RAIN STORM.—A regular Norther should be required to the store of the surface of the globe, or about three hundred and fifty miles deep of living inhabitants on land and ocean." Packed down like pork, reckoning every

tors than the fault of editors, we have suppressed complaint and cultivated resignation. But we must remind the editor of the spirited and well conducted "Norwich Courier," that his printers exceed in carelessness any with whose work we are acquainted. Their last and greatest offence against us, was denying us the credit of writing "Social Frankness," an article on the first page of the Courier. We mention this, not by way of reproof or censure, but simply as an act of social frankness. If the Christian Reflector is worth copying from, it is possesses a strong claim upon the community Christian Reflector is worth copying from, it is possesses a strong claim upon the community on account of the fostering influence which it exerts upon some of the best and most useful prised of its existence.

was at Mosul under the protection of the Brit-

is under the influence of the Episcopal Church. The editor says: This estimate furnishes ground of confidence that religious liberty and spiritual Christianity will prevail and flourish in our country for a century to come. About fourteen millions of its population are under the training or influence of a ministry who teach men to rely on the righteousness of Christ, and not on ceremonies, for salvation.

more to benefit his fellow than here. It is better than casting about to see whether we can secure an advantage over one country here, and another country three—for we are, in the temperance reformation, carrying joy into thousands of families, and restoring tens of thousands of hearts to happiness, to which they have long been strangers.—Hartford Courant. eremonies, for salvation.

merly U. S. Consul at Cairo; and has resided which the Eclectic Series of school books al

to be held at Haddonfield. But the wish of the

Secular Intelligence.

columbian College, Washington, D.

Reavy Rain Storm.—A regular Northeaster set in last Saturday afternoon, and continued to increase in severity up to Sunday morning, when the wind changed and, until about 10 in the evening, the rain poured down in torrents, almost without intermission. A greater quantity of rain fell during the day than any years. The roads in every direction have been more or less injured by the water. Calverts on the roads between Cabotville and Chicopee Falls were torn away and the colverts on the road between Cabotville and Chicopee Falls were torn away and the Chicopee Falls were torn away and the Chicopee Falls were torn away and the All Chicopee Falls were torn away and the All Chicopee Falls were torn away and the Chicopee Falls to the Hill near Glazier's stavern, was also badly washed and damaged. A porticular to the Chicopee Falls were torn away and the HEAVY RAIN STORM .- A regular North-

leaving the College.

Return of a Missionary—We learn from the New York Observer that the Rev. John H. Morrison, of New York, missionary of the Presbyterian Board at Allahabad, Hindostan, three children and servant, arrived at New Bedford on Menday, in the barque Newton, from St. Helena. Mr. Morrison returns on account of the failure of his health, but hopes to resume his labors abroad if his health is restored.

**Concurrent Sentiments concurrent Ly expressed.—It is gratifying to find, as we often do, that the editorial experience of others bears a striking similarity to our own. For instance, a religious paper, published in a distant city, introduces an extract from John Quincy Adams's address, in precisely the same words that we introduced it, a few weeks before,—not omitting this statement: "His letter would occupy more than three columns of our paper, and we have so much other interesting matter on hand, that we must content ourselves with making choice extracts." All this is natural, and no doubt true; but is it not singular that two editors, a thousand miles apart, should hit upon the same words to the number of more than a hundred, and collocate them all in the same way? We shall soon believe in Mesmerism. HORRORS OF THE SLAVE TRADE .- The same way? We shall soon believe in Mesmerism.

GIVE CREDIT.—Scarce a week passes in which we do not find some of our editorials in exchange papers uncredited, but as we believe this to be more often the mistake of compositors than the fault of editors, we have sup
Naval and Military Gazette.

ons and enterprises of life. It exhibit BOSTON SABBATH SCHOOL UNION.—The creditable to all the parties concerned in it.

Boston Sarbath School Union.—The annual meeting was held at Bowdoin Square Church last Sabbath evening. The house was crowded to overflowing. A report was read by Rev. Wiliam Howe, and interesting addresses were made by the several pastors.

Dr. Grant.—Some of the publications of this country, in noticing the massacre of the Nestorians, have represented the venerable missionary, Dr. Grant, as among the slain. The New York Observer says; 'We are happy to say this is not true. At the latest dates he was at Mosul under the protection of the Brit-

TEMPERANCE.—We notice the Hon. Mr. Briggs of Massachusetts, recently gave a powerful and thrilling address at Albany, upon this subject, whose discussion is now shaking the designed for this number, we are compelled to reserve until another.

Religious Denominations.—The Philadelphia Observer calculates that more than two thirds of the population of the United States are connected with the Baptist, Methodist, and Presbyterian churches, and almost one ninth is under the influence of the Episcopal Church. The editor says: 'This estimate furnishes ground the content of the translate ground the content

BOOKS IN CINCINNATI.-We learn from the LOWELL INSTITUTE.—We learn that the lectures before the Institute, for the present season will be commenced on the 24th inst. by George R. Gliddon, Esq. His subject will be ancient Egypt. Mr. Gliddon was formerly U. S. Consul at Cairo; and has resided in Egypt for the greater portion of his life. He is, therefore, abundantly qualified to instruct and gratify his audience on this deeply interesting branch of science and history.

There is to he a 'Mass Missionary Meeting' at Philadelphia, during the next month. Its appointment originated in the New Jersey Baptist Association, and it was designed at first to be held at Haddonfield. But the wish of the

Baptist Association, and it was designed at first to be held at Haddonfield. But the wish of the Pennsylvania churches to join in it, has resulted in a change of the place. It is to commence the second Friday in November.

IMPREV. John Cookson, late of New York, has received and accepted the unanimous invitation of the Baptist Church in Malden, to become their Pastor. Mr. Cookson was ordained and first settled at Malden. He returns after an absence of 17 years, cordially welcomed by the people, and by his brethren in the ministry.

IMPREV. ISAIAH C. CARPENTER has received and accepted the unanimous invitation of the Baptist Church in Bolton, to become their pastor, and he wishes his correspondens to address him at that place.

No Sunday Mail in Maine.—There is no mail on Sunday east of Portsmouth, New Humpshire. The Saco (Maine) Democrating the penning of the country; and he will be even more reason to doubt that he will be even more reason to doubt that he will be even more reason to doubt that he will be even more ready to abandon his present course than he ever was to adopt it.—Exeter Nees Letter.

Grave or William Penn.—Among the

ing House and burial ground where the great philanthropist and founder of Pennsylvania was interred. It is a quiet, rural spot, in Buckinghamshire, Eng., and the simplicity of the religious edifice, and the serenity and repose that seem to reign around, appropriately distinguish the last resting-place of him of whom it may be said, with more truth, perhaps, that of any other statesman, that "all his paths were peace."

by the Rev. William Fraser, the minister of the place, and was of a social and devotional character. Addresses were delivered by the Rev. William Fraser, the minister of the place, and was of a social and devotional character. Addresses were delivered by the Rev. William Fraser, the minister of the place, and was of a social and devotional character. Addresses were delivered by the Rev. William Fraser, the minister of the place, and was of a social and devotional character. Addresses were delivered by the Rev. Messar, Fraser, the minister of the place, and was of a social and devotional character. Addresses were delivered by the Rev. Messar, Fraser, Mirans, and Rothery, engaged in the devotional exercises. A proposition was made by the members of the place, and was of a social and devotional character. Addresses were delivered by the Rev. William Fraser, the minister of the place, and was of a social and devotional character. Addresses were delivered by the Rev. William Fraser, the minister of the place, and was of a social and devotional character. Addresses were delivered by the Rev. William Fraser, the minister of the place, and was of a social and devotional character. Addresses were delivered by the Rev. William Fraser, the minister of the place, and was of a social and evotional character. Addresses were delivered by the Rev. William Fraser, the minister of the place, and was of a social and evotional character. Addresses were delivered by the Rev. Minister of the place, and was of a social and evotional character. Addresses were delivered by the religions of a social and evotional characte

rapidly as can be desired.—New Haven Pall.

CHINESE PUBLISHING.—The Chinese print books which they consider good by voluntary subscription. Some persons subscribe and have a work cut in wood; a few copies are then printed, stating where the books are deposited, and others are invited to have additional copies struck off, to be circulated for the public benefit The invitation is often accepted. An indivdual who wishes for fifty or a hundred.

struck off, to be circulated for the public benefit. The invitation is often accepted. An individual who wishes for fifty or a hundred copies, sends to the warehouse; the number desired is then printed off, and his name duly registered among the subscribers to the object.

STRANGE PAROXYSM.—There is now living in Harrison county, Ohio, says the Carrol Free Press, a married lady, who preaches a sermon at her residence every other Sabbath day. When the preaching paroxysm comes on, she reads a text of Scripture without the book, and explains it in a reather sensible and cloquet manner, the discourse frequently occupying from two to two and a half hours. While the paroxysm is on, she is wholly insensible to all paroxysm is on, she is wholly insensible to all ounding objects, but readily refers to sub ets discussed by her in previous discourses. te has preached, as we understand, nearly one She has preached, as we understand, nearly one hundred sermons, periodically—that is, one every two weeks, commencing each about the same hour of the day. So soon as her sermon is finished, the natural exercises of her faculties seem to be restored, she resumes her ordinary domestic duties, and is entirely unconscious of anything she may have said or done during the delivery of the discourse. In fact, she does not know that she preached at all, except while she is engaged in her discourse.

all, except while she is engaged in her discourse.

The above is a clear case of what is called "natural somnambulism," of the same character as that of the celebratd Rachel Baker—the "sleeping preacher," brought to this city from Onondaga, about thirty years ago, and investigated by the late Dr. Mitchell. This of Miss Baker attracted great attention at the time. Jarvis was then at the height of his professional career, and painted an admirable picture of Rachel. Can any body inform us where it is About twelve years ago there was another case of a cognate character in Springfield, Mass—that of Jane Rider—a most interesting and valuable narrative of which was written by Dr. Lathrop. This was not a case of somnabulous preaching; the phenomena being developed in other forms. The clairvoyance was wonderful. Com. Adv.

DREADFUL EXPLOSION.—A powder-mill belonging to Laffin and Smith at High Falls, where the support is the same companies of Qdeenburg, N. Seth French to Miss Esther Hodgman both of Lancater.

DREADFUL EXPLOSION.—A powder-mill belonging to Laffin and Smith at High Falls, near Saugerties, N. Y. was blown up about 5 o'clock P. M. on Wednesday last, and six perons, in the building at the time, were blo atoms. Some 300 kegs of powder are said to have been in the mill. The foreman was indisposed, and the person having charge of the packing and drying house is supposed to have been intoxicated.

HARTFORD AND SPRINGFIED RAILROAD. The railroad which is to unite the towns of Hartford and Springfield, and the Western railroad with the Hartford and New Haven road located, and we learn from the Hartford ourant, that the contracts are made on favor hat it is estimated that it will be co it will cross by a bridge to be built for the purpose, to the western bank.—Advertiser.

RECEPTION OF COL. R. M. JOHNSON .- This RECEPTION OF COL. R. M. JOHNSON.—This gentleman arrived in the city yesterday afternoon, and was received at the Western Avenue by a deputation of his friends—and was welcomed to the city by the chairman of the Committee of Arrangements, EDWARD CRUFT, Jr.; to which the Colonel replied in an appropriate manner. He was then escorted by the Ancient and Honorable Artillery Company, and a cavalcade of citizens, through the principal streets to the United States Hotel. In the evening an entertainment was provided at Faneuil Hall, at which the Colonel was present, and a considerable number of his political friends and admirers of both sexes. This afternoon many of our citizens met this veteran soldier and statesman at Faneuil Hall, and exchanged with him

which the Colonel was present, and a considerable number of his political friends and admirers of both sexes. This afternoon many of our citizens met this veteran soldier and statesman at Faneuil Hall, and exchanged with him friendly greetings. The Colonel, in his general appearance and manners, realizes the idea of a plain, frank, honest, warm-hearted republican of the old school.

The Last Toper.—The Portland True Washingtonian says that John Hawkins, when on his way to Portland last week, heard that there was one inebriate left in South Berwick, and sought an interview with him. He found him, and they sat down together and talked the matter over.—The man was 'half slewed,' as the saying is, when he came across him. However, he had to take him as he could, and he urged him by all the incentives in his power to reform. He prevailed. Hawkins is a wonderful man—he always succeeds. The man signed the pledge where they sat. "Now," said the man, "I've got a quart of rum at home—what shall I do with it?" Says Hawkins, "go home and get it, and let us look at the beast." No sooner said than done; of he goes and brings! the cashier sealed it un stropply and run the contemplating the village succeeding the village and proof them. Temperance Soner Rook.

Linion Temperance Soner Rook. A fier contemplating the villain thus safely secured in the bottle, they took it into the bank, where the cashier sealed it up strongly and put it in the vault. "Now," says the toper, "I am free. The next glass of rum that I drink—and I pledge myself to drink no other till then—shall be drank from that bottle." The bottle labeling the same of the same of the same of the man of the same o

After contemplating the villain thus safely secured in the bottle, they took it into the bank, where the cashier sealed it up strongly and put it in the vault. "Now," says the toper, "I am free. The next glass of rum that I drink—and I pledge myself to drink no other till themshall be drank from that bottle." The bottle was then carefully deposited. We predict that the seal will not be broken.

Newspapers in Europe.—Wilmer and Smith's European Times gives a complete list of all the newspapers published in England, Ireland, Scotland, France, Italy, Germany, Russia, Holland, Belgium, Spain and Portugal. There are no daily papers six published in the mering and six in the evening, also 4 tri-weekly, 7, semi-weekly, and 21 monthly. In Liverpool there are 10 newspapers all published once a week. In the other cires and towns of England there are 204 papers, all published weekly except one at Manchester, which is published semi-weekly. In Scotland there are 83, and several of those published at Edinburg, and Glasgow are semi-weekly and tri-weekly journals—(20 are published in Edinburg, 15 in Glasgow, 5 in Dumfries, 4 in Dundee, 3 in Invernees, &c.) Ireland has 83, of which 21 erope them tri-weekly. In Scotland there are 83, and several of those published at Edinburg, 15 in Glasgow, 5 in Dumfries, 4 in Dundee, 3 in Invernees, &c.) Ireland has 83, of which 21 erope them tri-weekly. In Scotland there are 198 newspapers, 24 of which are published din Great Britain.

In France there are 85 newspapers—in Germany there are 29—in the whole Russian empire only 9—in Spain 6—and in Portugal 5.

Regent-street, Lamseth. A meeting of the Juvenile Missionary Society, in connection with this place, was held on Monday evening, August 14, to take leaved free Rev. John Marketh. A meeting of the Juvenile Missionary Society, in connection with this place, was held on Monday evening, August 14, to take leaved free Rev. John Marketh. A meeting of the Juvenile Missionary Society, in connection with this place, was held on Monday evening. Aug

REGENT-STREET, LAMBETH. A meeting of the Juvenile Missionary Society, in connection with this place, was held on Monday evening, August 14, to take leaved the Rev. John Clarke, previous to his departure for Western Africa. About two hundred persons sat down to tea. The chapel was decorated by the young persons with evergreens and flowers, and the words "Pray for Africa," formed of laurel leaves, which gave to the scene an enlivening appearance. At seven o'clock a public meeting was held, when the chapel was crowded by an attentive audience. The meeting was conducted tentive audience. The meeting was conducted the second of the second of the second of the west, they will confer a favor.

Oct. 18. Chear Cash Book Strong, 9 Cennmist.

Baptist Almanacs.

THE Almanac And Baptist Registrate for 1844, can be laid by the single copy of quantity, of Gould, Karlong, which was a subject to the second of the se

Emerson F. Foot, Esq. of this town, has been appointed Superintendent of the Norwich and Worcester Railroad, in place of Wyllis Pract.

Esq., resigned. Mr. Pratt accepts a similar situation on the Reading Pa. Railroad.

We learn that about fifty buildings, most of them very valuable, are in process of erection and finishing in this city. This is encouraging for the season of the year, and doubly so in connection with the fact that our mechanics and manufacturers are increasing their business as the medium of water. It is fire without mittens. The invention is the production of Dr. Drake of Philadelphia, a chemist, but not a mechanician and the motive power is the application of

Fig. The Mixisters' Macring in the vicinity of Worcester will assemble at the house of Rev. J. B. Swaim, in Worcester, Wednesday, Oct. 25th, at 10 o'clock. Worcester, Oct. 10, 1843.

PENALE PAYER MERTINO.—The meeting for prayer for the slave will be held every Saturday afternoon, at Med. A. Chammings, No. 23 Howard Street. The meeting will open precisely at 3 o'clock, and continue one hour. All ladies interested in the Emancipation of the slave are cordially invited to attend. Oct. 16, 1643.

Marriages.

Deaths.

In Randolph, on Thursday morning last, after a severe, and distressing illness of four weeks, Jonathan Wales, Eeq. M. D. aged 55 years. He had been from the time of its constitution a prominent and valued member of the North Baptist Church in that town.

In Berlin, Oct. 9, Mrs. Hazriet tlunt, wife of Mr. Haman Hunt, aged 98. Mrs. H was a worthy member of the Baptist Church in Bolton, beloved in life and greatly lacested in death. Ban Hull, agus and a worthy ment of the Banjist Church in Bolton, beloved in life and greatly laln Cavendieb, V.L., on the 8th inst , Deacon Joseph Parker, 67. After a painful and protracted liness, which hobors with much patience and fortitude, he was peacefully released and surk quielty to rest in the arms of the saving with the same of the saving in Cheivan, on the 10th inst, John W. infant son of W. E. W. and Mrs. Sarah Arnold, Sged 18 months.

Lost overhoadr, from hip Pallahursees, on her late passage from Liverpool to New York, Capitain William Nal., of Fortsmouth, N. H.

It is the second of the distant sea, the meanth he wave of the distant sea, where the wild fowl roams, unfettered and free, where the wild work many the sea of the s

Advertisements.

This day published, a very Cheap edition, BISHOP BURNET'S HISTORY OF THE REFORMATION.

Complete with a Portrait-3 vols. large 8vo. PRICE ONLY \$2,50, BOUND IN BOARDS.

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THEIR UNEQUALLED AND SPLENDED

SHAWL SALOON filled with every rare and beautiful style of

ELWARE, and the prices of these, and all other Go be made so low as to give entire satisfi

250 Ps. of Fine, Superfine, Imperial Three Ply, Venetian, and Elegant Brus-

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of new and splendid patterns. Painted Carpets, of all sizes.

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INFANT DEPARTMENT

in Sabbath Schools. Numbers one and two are stereotyped and ready for use, and although but four months have classed since the first number was issued. TWELVE THOUSAND COPIES

have been published, and it is with difficulty that the demand can be supplied.

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Dentistry.

Dentistry

Having studied his profession with one of the most cell-chrated Dentists of New England, and having been in successful practice himself for a sumber of years, in this successful practice himself for a sumber of years, in this successful practice himself for a sumber of years, in this successful practice himself for a sumber of years, in this successful practice himself for a sumber of years, in this successful practice himself for a sumber of years, in this successful practice himself for a sumber of years, in this successful practice himself for a sumber of years, in this successful himself for a sumber of years, in this successful himself for himse

Stoves, Grates, Hot Air Furnaces.

THE subscriber would respectfully call the attention of sill.

It hat are in want of Cooking, Parlor, Office, Church and

State of the Cooking, Parlor, Office, Church and

the most approved patterns now in use. Having had a long
experience to the business, and boing fully acquained with
the different kinds of stoves now in use, and knowing to a
considerable extent the patterns most approved of, he fatters
himself that he has an assertment of his own and other manfacturing to select from, which cannot fail to give suisfaction, as to principles of operation, workmanship and prices.

Cooking Stoves of various kinds for cond or wood on the most
condition of the selection, which cannot or wood on the most
patent Lever Grate, are a beautiful article, and will warm a
room with less expense for coal than any other stove in sea.

They come at low prices, and are worthy of notice. Also,
the Column Grate, an open grate, for parlors, a handsome
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and butter, warenned to be made of the best material as in
the best manner, fitted for Coal or Wood. A full assertiment
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HOT ALR PURNACES.

HOT AIR PURNACES. for heating house, stores, and the fact, is the most satisfactory manner. Russin, English and American Fron France, a full and an extra fron France, a full and an extra fron France, a full and an extra fron France, and a full those who may favor him with a call, to examine or purchase, may rely upon every article specing as represented. All may be assured of setting good articles and at very low prices, at Nas. Stand St, Blackwood, Sept. 20.

1stf. GARDNER CHILDON.

Agents for the Reflector

Our riceash are particularly requested to forward money of carrent a Boston, if possible. Where not constructions money of carrent a Boston, if possible, it must be sit acolvent, choriered bank a good reputs; for possible to possible to the possible to t

bank in goods age allowed by law to Postman conscriptions free of appen within Hatt, for the city of New Y Charles H. Hill, Wordcast and Goul Joed Athins, Soffalo, N. Y. T. B. Cader wood, Thompson Ct. H. Bacon, Fothers J. Mass.

L. Pert, Montrow, Fa. Perty J. Chase, Providence, E. I. John F. Pope, New Bedford, Mass. Lavell B. Winch, Wordcaster, Gold Marble, Albany, N. T. David Tenny, Palmer.

Rev. Geo. Post, Lecaville, N. Y. Rev. Geo. Post, Lecaville, N. Y. Bay, C. G. Stevens, for the State of Swippen, G. Benediet, Affany, Churthes State of Swippen, G. Benediet, Affany, Churthes State of Swippen, G. Benediet, Affany, Faustington, Fa. Carpenter, of Charlestown. n.G. Benedict, of Pawtucket, N. I.

Poetry.

The Pastor's Return.

Written on the occasion of the Rev. R. H. Neale's return fro Europe, October, 1843. BY REV. WILLIAM B. TAPPAS. God of Zion, whence her banners Stream beyond the outer walls,

In the name of Jesus calls-Listen! Listen! Praise is waiting From a thousand hearts for THER; God of Mercy, o'er the ocean's

God Almighty, gates of nations
Thou hast opened to his feet,
Where Truth perishes, and Faischoo
Lives and sits in Satan's seat.

God of worship, while together Pastor and the people kneel, At their own accustomed altar, Thine accustomed grace reveal. Mercy-laden—asking mercy, Prest by love—imploring more,

THEE, THE GIVER, WE ADORE.

The Pastor's Welcome.

Sung by the Harvard Street choir, on the return of their pa from Europe. BY MRS. T. P. SMITH. To worship God once more we bow

Beneath this consecrated dome,— Thanks be to Him, that we may now Through perils of the treacherous deep, God did thy pathway kindly keep,

And brought thee to thy friends and home. Now welcome to the sacred desk, With all thy garnered treasures, come.
With holy manna feed each breast:
For this we give thee welcome home.

O welcome to the dearer place, The precious prayer and conference room There souls renewed, oft sought thy face,-

Thrice welcome to the couch of pain, Where oft thy tenderest care was shown. The mourner's heart to soothe again: We welcome thee, our Paştor, home.

The wounded spirit lead to God,-Point sinners to the bleeding Lamb,— nowledge and truth and peace afford,— We'll ever give thee welcome home.

When Sabbath duties all are o'er,
O then, around the great While Throne,
God grant a gathered throng once more,
May give thee there a welcome home.

The Samily Circle.

The Wonderful Clock.

[The Rev. Mr. Turnbull, pastor of the Harard Street Church, Boston, wrote a letter, during his recent tour in Europe, to the mem congregation, in which he gave a very interest-ing account of a wonderful work of art. After oducing the letter, he proceeds as follows:]

There is no subject that I can think of, which will be so likely to interest you, as the great astronomical clock which I saw the other day in the cathedral at Strasburg. This cathedral, by the way, is one of the oldest and finest in Europe. It is very large, and its tower or steeple is the highest in the world. It is twentyfour feet higher than the great pyramid in Egypt, 140 feet higher than St. Paul's in London, and three or four times higher than the Old South Church in Boston. The astronomical clock stands in the inside. in one corner of it, and is a most imposing and beautiful object. Five or six hundred people visit it every day at 12 o'clock when it performs some extraordinary feats, which I shall mention presently, and several millions in the course of the year. There have been two or three clocks in the same place, upon the model of which the present one is formed; but it is almost entirely a new one, and was constructed by a mechanic whose name was Schwilgue, in 1838; to whom a nocturnal feti or festival was given, by his fellow citizens, on the occasion of its completion. To give you some idea of the size of this clock, I will compare it with some other things you are familiar, instead o saying that it is so many feet high, and so many feet wide, &c. Well then, you remember the size of the post office, in Washington street. It is as high as that, and about as wide, or at least nearly so. Its top would reach to the very summ our meeting-house, and its front would go about half way across the front of the meeting-house. On the top of it is a figure of the prophet Iaaiah, about as large as life; on its two sides are a couple of stairs to go up into it. Its front is beautifully painted, and has places upon which the hours of the day, the days of the week, the revolutions of the stars, the motions of the sun in the ecliptic, days of the month, the seasons of the year, the phases of the sun and moon, and a great many other things are indicated. Here, also, in niches prepared for them, are moveable images of the Saviour and his twelve apostles; Death, and Time with his scythe; the four ages of human life, and several other forms which I cannot mention. To give you little further idea of its

magnitude, let me say that there are means of going into the inside of it, and that some ten or fifteen people, perhaps more, might stand together in its very heart, and examine the machinery. Mr. Neale, two other gentlemen and myself, with the conductor, went into it and with the conductor, went into it, and spent about an hour there. We went first into a lower, then into a higher, and then again into a still higher apartment of it, and saw the various parts of the machinery, consisting, I should think, of more than a thousand pieces, splendidly polished, and all dependent, for their harmonious action, upon the short thick armonious action, upon the short, thick, brass pendulum which swings in the

But I must tell you what this clock and days, but the times and the seasons, the revolutions of the stars, the solar and lunar equations, the conjunctions and eclipses of the heavenly bodies, their pochanges through which they pass for housands of years. It points out appa-ent time, mean or real time, and eccle-iastical time. On its face you see the otion of the stars, of the sun and plan-

hand. When the apostle Peter makes very worthy, but exceedingly unimagina-his appearance, a gilded cock, which is perched on one side of the clock, flaps | The presence of so many strangers his wings, raises his head, and crows so disturbed the swallows, wrens, and other long and so loud as to make the whole birds that have for so many ages had uncathedral ring again. This he repeats three times, in memorial of the cock that crowed three times before the fall of Peter, during the crucifixion of our their natural melody mingle unharmonisation.

wonderful man he must have been who cable passage in Macbeth:

wonderful man he must have been who made it! Yes, my young friends; but how much more wonderful the mechanism of the universe, and the God who made it. How wonderful that Being who made you and me, and all mankind, and keeps the whole universe going, and every the attempts heart beating from day to day, and from year to year. "Lo these are but a part you and me, and all manking, and every the whole universe going, and every heart beating from day to day, and from year to year. "Lo these are but a part of his ways; but the thunder of his power

of his ways; but the induder of his power who can understand?" But suppose some boy should say, That's all nonsense. Nobody made the clock—it made itself—it came by chance, and has kept going ever since without any help from without. Why, you would say that boy was crazy, would you not? What then shall we think of those who tell us there is no God! that the earth, the sun, moon and stars, men and women, trees and flowers, birds and beasts, came by chance, and that they keep living, and noving, and growing without help from vithout? It seems to me that we must hink of these just what the bible says: 'The fool hath said in his heart, there

derful Being who is above all, through all, and in all.

flected through portals and windows, casting a mellowed light upon canopies,

Moralist and Miscellanist.

For the Christian Reflector

Life's Star.

"Once on the raging seas I rode,
The storm was loud, the night was dark,
The ocean yawned, and rudely blowed
The wind, that tost my foundering bark.
Deep borror then my vitals foze,
Death-struck, I ceased the tide to stem; When suddenly a star aros

How peaceful and joyous is the mornflowerets of a thousand dyes."

"While, whispering pleasure as they fly, Cool zephyrs through the clear blue sky Their gathered fragrance fling."

The world appears dressed in rainbow olors; disappointment is not thought of; writing on this fruitful theme, indites the affliction is not felt, or if felt, it is but for following, which concerns some readers a moment, and like an arrow shot through as well as editors. the trackless air, it leaves no impression.

every nerve, for the white foam of the breakers gleam in the distance: their appearance is in his area and formal. palling roar is in his ear, and frowning rocks are upon his lee. He is faint with the night. And yet you can trace no The recent burning of Bibles by the line of mistrust or anxiety upon his calm Papists has frequenly given occasion horizon, whose streaming rays contrast same now that it was in the days beacon light of immortality. It is the kindled the fires of martyrdom star of Bethlehem. J. H. S.

Boston, Oct. 5th, 1843.

Mr. Weed, of the Albany Journal, in his large sheet, to be burned with the

nave the unexpected privilege of attending church in a Temple erected eight hundred years ago, and where, for more than two hundred years, the voice of thankagiving and prayer had scarcely been heard.

At half past 10 o'clock this morning, truth have lighted up the world, and the rusty bell which yet hangs in the Abbey tower, with hoarse and feeble both, they will shine forever. pice, summoned the congregation It must tell you what this clock It not only points out the hours lays, but the times and the seasons, as evolutions of the stars, the solar and evolutions of the stars, the solar and evolutions of the heavenly bodies, their posses for sands of years. It points out appatime, mean or real time, and eccletical time. On its face you see the ion of the stars, of the sun and planfof the moon and her satellites.

Temporary seats had been ranged on the green grass carpeted area of the Abbey. At 11 the service commenced. Two discourses were preached, one from the Old and the other from the New Testament. Both were purely doctrinal. No allusion was made, either in the prayers of the elements, the circumstance that a Christian ministry of the 19th century was proclaiming, to an enlightened people, the open and widely diffused truths of Revelation, upon the very graves of those who, in by-gone centuries, and in a dark age, were practising mysterious my cabman informed me that they were Temporary seats had been ranged on the

12 o'clock every day, when Death strikes edified a congregation of Covenanters, I twelve, the apostles, who are represented, each with the badge of his martyrdom, hearers could be restrained. What an ome out of from the clock, and pass be- occasion was here for an historical dis fore an image of the Saviour, bowing as course? And how deeply I regretted they pass, and receiving his benediction, that some of our own eloquent divines which he gives with a movement of the work pass. he gives with a movement of the were not standing in the shoes of this

ur. Of course the cock makes no ously with the voices of those singing the further motion or noise till the next day praises of their Creator with a more in-at 12 o'clock, when he repeats the same telligent and responsible sense of his perloud and startling crow, flapping his wings, and raising his head. fections and power. The "delicate air," the "loved mansionry" of birds, and the Now, I dare say, you will all exclaim, Seene—a Scottish Ruin—recalled vividly What a wonderful clock; and what a

The Abbey is 287 feet long, 195 feet wide, and 943 in circumference.—The tombs of Alexander II, of St. Waldene, its second Abbot, and many of the Doug-lasses, who were buried here, are yet preserved and identified. The Abbey and lands around it are the property of the Duke of Buccleugh, who looks carefully to their preservation. In obedience to the following poetic direction of Sir WALTER SCOTT, in his Lay of the Last Minstrel:-

" If thou would'st view fair Melrose aright, Go visit it by the pale moonlight; For the gay beams of lightsome day Gild, but to float, the ruins grey,"

We obtained the Abbey keys and re-My dear young friends, endeavor to ecure the favor of that great and wonarful Being who is above all through -!! pedestals and niches, with chiselled or carved Apostles, Saints, Abbots, &c. &c., with which the Abbey abounds. The choir or chancel, which is still preserved. displays the happiest architectural taste, eastern window, that looks out upon the rising sun, is very magnificently constructed. In describing this portion of the Abbey, the Poet says:-

"The moon on the east oriel shone Through slender shafts of shapely stone
By failsged tracery combined:
Thou would'st have thought some fairy's hand
'Twist popular straight and ociry mand
In many a freshish knot had twined;
Then framed a spell when the work was done,
And changed the willow wreaths to stone.'

Having lingered for nearly an hour amid ng of life! It is well compared to spring, these solitudes, almost as silent ourselves as that loveliest season of the year, when all the mighty dead upon whose sepulchres nature is full of life, and love, and joy; we were treading, we returned to our and the earth covered with freshest verdure, is adorned with "her bells and that had absorbed our waking thoughts, came trooping back in dreams visions.

An Editor's Occupation.

The editor of the Kennebec Journal

"Those who control presses always The elastic spirits soon recover their buoyancy, and the bounding steps, the laughing eye, the dimpled cheek, assure us that sorrow makes but a short visit to the bosom of youth.

The lattic spirits soon recover their buoyancy, and the bounding steps, the laughing eye, the dimpled cheek, assure us that sorrow makes but a short visit to the bosom of youth.

The lattic spirits soon recover their buoyancy and the bounding steps, the lattic to tere clear of all snags, whether they go straight ahead or not. They have to fight-their own battles, and those of all their friends, and the second their friends and the friends But life is a voyage. Youth passes sincerely offered. One good friend will away and manhood ensues. How different advise one course, and another will advise ent are its scenes. The seas are tempestuous, the days are dark, and the cutting up somebody in grand style, and night-winds howl fearfully! The sullen though the writer is not willing to face waves chafe heavily the sides of the sea- the music himself, the editor will not pubworn bank, and the mariner strains lish his philippic and stand the brunt of the every nerve, for the white foam of the

the toils of the day and the watchings of Bibles and Martyrs burnt together.

brow, for his eye rests upon a star in the the remark that the spirit of Popery is the cheerfully with the gloom of the expanse.

It is the watchtower of his hope—the of the word of God is the same spirit that the Roman priesthood had the strength to do what in their weakness now they have only the will.

In the days of Bloody Mary two mar-Preaching in Melrose Abbey.

This magnificent ruin whose romantic history has been made so familiar to us by the creative genius of Walter Scott, but his "Monastery" and his "Lay is both his "Monastery" and his "Lay is to the stake. The multitude were gathered to be hold the spectacle, some pitying the rejoicing sufferers, and other gnashed on them as did the enemies of Jesus on the cross. As the flames were rising, a man grant to the formula to the sufference of the sufferen in both his "Monastery" and his "Lay came running to the fire with a great of the Last Minstrel," was visited by number of New Testaments tied up in a Mr. Weed, of the Albany Journal, in his large sheet, to be burned with the marling large sheet, to be burned with the marling. He gives it as follows:

large sheet, to be burned with the marling sheet, to be burned with the marling large sheet, to be burned with large sheet, to be burned with the marling large sheet, to be b On our return from DRYBURGH ABBEY yesterday, we learned that there was to be preaching to-day in Melrose Abbey! Our visit to this magnificent ruin was therefore gladly deferred, that we might have the unexpected privilege of attending church in a Temple exected in the professors of the truth being counted worthy to prish together.

one side, the other on the other, strike the quarters of the hour; Death strikes the hour with a mace, while four figures pass and repass before him, representing the various stages of human life. At the various stages of human life. At the large was a literal to the pass and repass before him, representing the various stages of human life. At the various stages of human life at the various stages of human life. At the various stages of human life at the various stages of human life. At the various stages of human life at the various stages are various stages of human life. At the various stages of human life at the various stages of human life at the various stages are various stages of human life at the various stages are various stages at the various stages are various stages at the various stages at the variou ist minister; and on further inquiry. I ascertained that this humble temple was designed for an eloquent preacher, who, with a devotion worthy of "Reuben Butler," or even of the stoutest Cameronians who hid themselves in caverns during the "persecuting time," had renounced a living of \$3500 per annum, with a fine paring of \$3500 per annum, with a fine parsonage house and glebe, rather than compromise his principles."

Age of Animals.

A bear rarely exceeds twenty years; a og lives twenty years; a wolf, twenty; fox, fourteen or sixteen: lions are long ived-Pompey lived to the age of sevenyears; a squirrel or hare, seven or ight years; rabbits seven. Elephants have been known to live to the great age of four hundred years. When Alexander, the Great, had conquered one Porus, King of India, he took a great elephant which had fought valiantly for the king, and named him Ajax, dedicated him to the Sun, and let him go with this inscrip-"Alexander, the son of Jupiter, hath dedicated Ajax to the Sun." elephant was found with this inscription, recouragement respecting long benighted Arica, as they have at this day. Missionaries are penetrating the Continent from its southern ports, and many distinct tribes are already, to a great extent, civilized and under the transformers. age of sixty-two, but averages twenty to the age of each chivity. Camels sometimes live to the age of one hundred. Stags are long-lived. Sheep seldom exceed the age of ten. Cows live about fifteen years. Cuvier considers it probable that whales sometimes live one thousand years. Mr. imes live one thousand years. Mr. Mallerton has the skeleton of a swan

Mallerton has the skeleton of a swan that attained the age of two hundred years. Pelicans are long-lived. A tortoise has been known to live to the age of one hundred and seven.

REMARKABLE THANKSGIVING MEETING.—Tuesday August 1st, was a day set apart by the Baptist church and congregation worshipping at Berwick, St. John's, for special prayer and thanksgiving to Almighty God for his goodness and mercy, in disposing kind friends to assist us to obtain a good supply of cold water. We have been called to suffer very much for the want of common blessings of water for fifteen months past, through the malignity of a farmer living in the parish who thought proper to deny us access to a well from which we hard been supplied for years, the well being on his premises. But now, through mercy, we have a good supply on our own premises, as we have been enabled to sink a well. In the evening, about 120 persons sat down to tea; after which a public meeting was held The chair was taken by Mr. Alcock, the pastor of the church; and appropriate addresses were delivered by the Rev. T. King, of Semlet; the Rev. G. Gray, Independent, of Handley; and the Rev. Mr. Hibberd, ley; the Rev. G. Gray, Independent, of of inhabitants is about 800; they are from more than thirty different tribes, and can in general Handley; and the Rev. Mr. Hibberd, that thirty dimerent tribes, and can in general Weslevan. On the subsequent Sabbath we used some of our new supply of water for baptizing.—Berwick paper.

The churches in Jamaica also contain individual members of most of thes tribes; so that we have in Jamaica or Clarence an agency prepared to our hands.

REV. S. CROWTHER .- Mr. Crowther is native of the interior of Africa. At a native of the interior of Africa. At about 11 or 12 years of age he was torn from the rest of his family at a time when his father was killed in battle with Mahomedan invaders, who had set fire to the town in which they lived, for the purpose of seizing the inhabitants in their consternation, and disposing of them as slaves. His mother and her little ones were carried off in an attempt to escape, and soon were separated. He after having been fettered and several times sold, was, in his way to the coast, in the possession of the Portuguese, chained by the neck to numerous others, and on reaching the sea was stowed in a Portuguese ship, from which he was rescued by a British cruiser, and landed at Sierra Leone, where he was educated by the Church Missionary Society; since which he has been employed by them as a cate-chist for more than ten years. In September last he came to England to read bout 11 or 12 years of age he was chist for more than ten years. In Sep-tember last he came to England to read for the ministry at their establishment in the Bishop of London, and expects to re turn to Africa in October, for the purpose of promulgating, in the interior of that vast continent, the doctrines of Christianity, in accordance with the principles of the Church of England.

JUST published and for sale by SATOR, PRINCE & Co., the fourth edition of The Boayon Monnea. Encurance that vast continent, the doctrines of Christianity, in accordance with the principles of the Church of England.

Leading The Market of Church of Church of England.

B. Woodbury.

wherever it has been introduced. Although the sale has much exceeded the especiations of the publishers, they much care the content of the pen of a teacher:

"I visited one of my scholars, and was much affected by the manner in which the poor boy embraced me. During my previous visit to him I had much difficulty in reconciling him to the gracious dealings of God with him. His extreme weakness of body, together with great febbeness of mind, kept him confined to his bed. Satna was also permitted to harass him, and to bring him under a horrible fear of death. He often cried out that he saw his coffin, winding sheet, &c.—that he must not take him—that he was going to die, &c. All that I could say or do was of little use in quieting his mind. The poor boy almost despared of any hope of salvation. He said, "I know God is my Father, and Jesus Christ my Saviour; but I cannot see them?"—he could not feel that they were reconciled to him. I read the Scriptures to him, and prayed with him; and at last it pleased the Lord to relieve him, delivering him from the fear of death, and his mind from darkness. To-day his heart seemed to be full of joy; it was expressed in his countenance. When I went into his room, he said, "My Father is come to see une to-day."—what has made you glad, Thomas?" I said. He replied, "Ah! God lives there, Jesus Christ lives there," I sping his hand on his breast. "What is God to you, Thomas?"
"My Father, sir." "What is Jesus Christ to you?" "He show has looked to an own; "He show have sinned; but Christ lives there," I sping his hand on his breast. "What is God to you, Thomas?" "No, nothing. I know have sinned; but Christ lives there; "I sind. He replied, "Ah! God lives there, Jesus Christ it was have you die, Thomas?" "What has mean power to trouble me now; the devil has no power to trouble me now; the devil has no power to trouble me now; the devil has no power to trouble me now; the devil has no power to trouble me now; the devil has no power to trouble me now; the devil has no power to trouble m

Timidity and Indecision.

What a missionary states concerning a class of people in Coimbatour, India, is doubtless of people in Coimbatour, India, is doubtless true of some, in all places where missions have been attended with but partial success. He says there are many who have renounced all connection with idolatry for several years past. They live as formerly among their heathen relatives, and are silent spectators of all the idolatrous practices of their neighbors. They embrace every opportunity of speaking to Missionaries, and of obtaining books from them.

Christians, Awake!

BY WILLIAM B. TAPPAN. Where, where are they that should have wept Deem they the last command has slept,

Spoke eighteen hundred years ago ? Deem they it were enough to keep The same dark journey through?

And for his travail, tears and pain, Bend the universal knee

Wake, such! and weep the shadow thrown Across a world that shou'd be light Wake, such! and ask that from the throne Some glancing beam may chase the night; That boundless ocean, hill and plain, Inheritance for Christ may be,

Missions in Africa.

Never have God's people had so much cause or encouragement respecting long benighted Africa, as they have at this day. Missionaries

While the island of Fernando Po, with its

Horrid Custom at Ekeamu.

Advertisements.

Church Music.

Visit of a Teacher in Western Africa
To a DYING SCHOOL BOY.

The above work, having already passed through the fourth edition, has met with unqualified approbation wherever it has been introduced. Although the sale has much exceeded the expectations of the publishers, they venture to point out some of the peculiar features of the work, feeling confident that they but to be understood in order to be properly appreciated, and the work to come into general use.

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Pationspain, May, 16, 1913.
Certificate of the Committee appointed by the American
Baptial Publication and Sanday School Society.
The undersined, having been requested, by the Board of
Directors of the American Baptiat Publication and Sanday
School Sectory, to examine the proof-sheets of 'The Paris,
12," defied by the Rev. B. Stow and Rov. S. F. Smith, and
to a secretal such emcodations as might seem expedient to IRT," edited by the Rev. B. Stow and Rev. S. F. Shitti, asia to suggest such emendations as might seem expedient to render the work more acceptable to the cheese performed the entry in the suggest of the control of t

United Testimony of the Pasters of the Baptist Churches in Boston and micinity.

Mosers, Goudd, Kendall, & Lincoln,—Permit us to take this method of expressing our great astisfaction with the Collection of Hymns which you have of late published for the use of the Baptist denomination. As Pasters, we have long felt the need of some book, different from any which could be obtained, and we have to kee forward with interest to the time when your proposed work should be issued from the press. That work is now competed, and before the public and from an attentive and careful examination of its pages, we are prepared to give it a hearty recommendation. It is clear in its arrangement, sound in doctrine, rich in sentiment, sweet and beautiful in its posity, are now options, most definitely adapted the property of the competition of the pages, we are prepared to give it a hearty recommendation. It is clear in its arrangement, sound in doctrine, rich is sentiment, sweet and beautiful in the posity, are now options, most definitely adapted to the property of the pro

W. H. SHALLER,

Boston, 1843.

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Union of judgment in regard to all the principles which should regulate the preparation of a Hymn Book, both as to the character of the hymns, and as to the orbission and alterations in the case of selected hymns that have long been in use, is not to be expected. We are free, however, to say, that in copioueness of subject, in adaptation to the various occasions of worship, in devous and positic character, and in general excellence, we regard the work as emissing the selection of the common use.

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Pres. and Prof. of Christian Theology.
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estimony of a Committee of the Faculty of Hamilton Literary and Theological Institution Testimony of a Committee of the Freelby of Hamilton Literary and Theological Institution.

Menns, Gould, Kendall, & Lincoln, —The undersigned have been appointed, by the Paculty of our institution, a Committee to examine the Hymn Book, entitled "The Pealmins," recently published by you, and edited by Rev. B. Stow and Rev. S. F. Smith. It gives us cleasure to state, as the result of our examination that we consider the work decidedly superior to any similar collection with which we are acquainted. Its materials are drawn from the best sources of sacred lyrical poetry in our language; its earnagement is eminently happy; and the variety of its selections adapts it to almost every occasion. We think the adoption of the work in the Baptist churches of our countsy would be calculated greatly to elevate that interesting branch of worship with reference to which it is prepared.

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